

RELIGIOUS EDUCATION

A platform for the free discussion of
issues in the field of Religion and
their bearings on Education

March - April 1959



RELIGION AND THE CIVIL COMMUNITY

By Robert

REFORMED RELATED COURSES AND A REFORMED HIGH

THE POSITION OF THE SOCIAL SCIENCES AND THE HUMANITIES IN A SCIENCE CURRICULUM

TRENDS IN TEACHING RELIGION

OF EDUCATING BY FAITH

BOOK REVIEWS

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Religious Education

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HERMAN E. WORNOM, General Secretary,
545 West 111th Street,
New York 25, N. Y.

RANDOLPH C. MILLER, Editor
409 Prospect Street,
New Haven 11, Conn.

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The Religious Education Association

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EDITORIAL

This enlarged issue of the Journal deals with a subject of great importance, for the state universities have increasingly assumed a greater portion of responsibility for education. The place of religion in a secular and state-supported institution points to problems different from those in a private or church-related college or university.

We are providing here many of the findings of the "National Consultative Conference on Religion in the State University," held at the University of Michigan. The book on which much of the thinking was based, *Religion in the State University*, was reviewed in our November-December 1958 issue, pages 543-44, and in this issue we have appended five statements on "The Outlook for Religion in State Universities."

For contrast, we present three articles dealing with the situations and problems of private and church-related institutions and a special essay on St. Augustine.

Your attention is called to the feature book review, in which John C. Bennett, Morris Adler, and Gerard S. Sloyan evaluate the new book, *What Is the Nature of Man?* This is the publication of the major papers and addresses prepared in connection with the conference on "The Images of Man," sponsored by *The Religious Education Association*.

The May-June issue will deal primarily with research, and the July-August issue with the work of practitioners in the various fields.

— *The Editor*

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REPORT OF THE NATIONAL CONSULTATIVE CONFERENCE ON Religion and the State University

FOREWORD

THE REPORT WHICH follows presents selections from addresses at the *First National Consultative Conference* on "Religion and the State University," sponsored by The University of Michigan with co-operation of the National Conference of Christians and Jews, and held at Ann Arbor, November 16-19, 1958. The occasion for the Conference was the Centennial of Student Religious Work at The University of Michigan.

The Conference included representatives from 127 colleges and universities and 43 states; 28 representatives from 9 western states, 36 from 12 southern states, 71 from 12 eastern states and 202 from 11 mid-western states; total attendance, 337.

Approximately one-fourth of those attending held university administrative positions; one-third were engaged in teaching; and one-third in student religious work. Representatives of 20 national religious and educational agencies and 9 university trustees were present. The membership also included: two editors, three university presidents, eleven university vice-presidents, a State Commissioner of Education, seventeen personnel deans, eleven academic deans, four university chaplains, and eight co-ordinators of religious activities. The President of The American Council on Education and the President of the National Conference of Christians and Jews were participants in the program. In the conference membership, 151 were employed by universities and colleges, and 104 were employed by religious agencies. Thirty-seven were employed by national agencies. Among the professional religious workers were thirteen Catholic Priests, six Rabbis, and five other directors of Hillel Foundations. A number of religious workers represented other than Protestant, Catholic and Jewish

backgrounds, including a Moslem professor from Pakistan.

The exceptional and representative leadership experience of the participants, the advanced careful preparation for the conference, and the relevance to the contemporary university scene of the issues discussed all contributed to the high morale of this national gathering.

The Conference will be known as the Conference of 'The Book.' Three years of work on the part of a publication committee¹ headed by Erich A. Walter, Secretary

¹The Publications Committee responsible for the Centennial Volume, *Religion and the State University*, had as its chairman and editor Erich A. Walter, Secretary of the Regents, Assistant to the President. Other members of the Committee were: Wm. P. Alston, Assoc. Professor of Philosophy, C. Grey Austin, DeWitt C. Baldwin, Ronald Freedman, Professor of Sociology, Wm. Haber, Professor of Economics, George B. Harrison, Professor of English, Frank L. Huntley, Professor of English and Sec., Barbour Scholarship Committee, Allen P. Farrell, S.J., Dean of the Graduate School of University of Detroit, Milton D. McLean, Herman Weil, Professor of Psychology, Milwaukee Branch, University of Wisconsin, and Helen C. White, chairwoman of the English Dept., University of Wisconsin.

The following served as members of the Conference Program Committee:

Milton D. McLean, Coordinator of Religious Affairs at Ohio State University, Chairman and Program Director; DeWitt C. Baldwin, Conference Coordinator; Wm. W. McKee, Associate Director, Merrill-Palmer School of Detroit, in charge of discussion leaders; C. Grey Austin, records and special interest groups. The President's Reception was arranged by Deborah Bacon, Dean of Women at the University of Michigan, Christine Y. Conaway, Dean of Women of Ohio State University, and Lois J. Ives, Social Director of the Michigan League. Harold Duerksen, Program Director, Office of Religious Affairs for the University of Michigan, arranged exhibits; Mrs. Dolores E. Rikkers, Assistant Program Director, Office of Religious Affairs for the University of Michigan, arranged book displays. The conference was managed by Alfred W. Storey, Supervisor, Conferences and Institutes, University of Michigan Extension Service. Other members of the committee were Theodore Beals, graduate student and member of the Board of Gov-

of the Regents, and Assistant to the President, the University of Michigan, went into the preparation of a definitive book on *Religion and the State Universities*, a copy of which was provided for every conference registrant.

The Conference Program Committee consisted of the membership of the Committee on Conferences of the University of Michigan Centennial Commission on Student Religious Work. The membership of the Centennial Commission included over forty faculty members and students of the University of Michigan and appointed rep-

resentatives of the National Conference of Christians and Jews. President Harlan Hatcher of the University of Michigan served as honorary chairman of the Centennial Commission, and Dr. Howard Y. McClusky, Professor of Educational Psychology, School of Education, and Chairman of the Board of Governors of the Office of Religious Affairs, was its chairman. DeWitt C. Baldwin, Coordinator of Religious Affairs at the University of Michigan, was the Executive Director of the Centennial, and C. Grey Austin served as Assistant Executive Director.

Introduction

A CENTENNIAL OF STUDENT RELIGIOUS WORK

DeWitt C. Baldwin

Coordinator of Religious Affairs, The University of Michigan

Executive Director of the University of Michigan Centennial for Student Religious Work, and Program Coordinator for the National Consultative Conference.

A STUDENT ENTERING the University of Michigan in 1858 would in his sophomore year have been shocked by the publication of Charles Darwin's *The Origin of Species . . .* Science unceremoniously confronted religion. Darwin's theories put men's religious faith to a new test.

The student of 1958 has had the world explode in his face. He and his fellows see the release of atomic energy and stand helpless. Dr. David Bradley's recent book, *No Place to Hide*, dramatically emphasizes man's plight. Our student may well wonder if there is not a metaphysic to meet today's new scientific challenge. It seems obvious that with his desire to know the world as it should be, and not only as it is, he will expect to find the problem thoroughly and authorita-

tively presented and reviewed at the university.¹

Mankind is now in one of its rare moods of shifting its outlook. The mere compulsion of tradition has lost its force. It is our business as philosophers, students, and practical men — to re-create and enact a vision of the world, including those elements of reverence and order, without which society lapses into riot, and penetrated through and through with unflinching rationality. Such a vision is the knowledge which Plato identified with virtue.²

THE WORLD VIEW of the student of 1858 and 1958 stands in sharp contrast. Can we, in the words of Alfred North Whitehead, "re-create and enact a vision of the world, including reverence and order, without which society lapses into riot"? Is it one of the responsibilities of our colleges and universities to help the student of today, aptly depicted by Erich Walter, to discover "reverence and order" in our world?

¹Erich A. Walter, *Religion and the State University*. Ann Arbor: The University Michigan Press, 1958, pp. 7-8.

²Alfred North Whitehead, *Adventure of Ideas*.

ernors of Religious Affairs, Robert Frehse, Director of Michigan Region, The National Conference of Christians and Jews, Ronald Lippitt, Professor of Psychology and of Sociology and Program Director, Research Center for Group Dynamics, and James C. O'Neill, Professor of French and member of the Board of Governors of Religious Affairs; and Dr. Roy McCorkel, Director, Commission on Religious Organizations, National Conference of Christians and Jews; Dr. Harry Kimber, Head, Dept. of Religion, Michigan State University.

Through the years student religious organizations have sought to kindle and keep alive such a vision in university life.

In the late fall of 1857, a small group of students gathered in the home of Mrs. Elizabeth K. Spencer intent on forming a Christian Association appropriate to their needs. Mrs. Spencer's description of a group, organized in 1844 among draper clerks in London by George Williams, kindled their imaginations. Early in 1858 these students formed the Michigan Christian Association. The continuing and creative influence of this association and the manifold religious activities inspired by succeeding generations of students in the life of the University was the occasion of this centennial. It is because of the comparable influence of similar student religious organizations in other colleges and universities that this centennial has national significance.

I am indebted to my colleague, C. Grey Austin, for his account of the exciting story of the early beginnings and expansion of the Michigan Christian Association; of his account of the attitudes of the administration and faculty toward religious activities and instruction; and of his description of the establishment of student programs or "guilds" in the churches and the more recent development of the University's Religious Affairs Office and the student foundation centers in the churches.³

Since World War II, the marked increase in the number of students in the denominational and faith groups has accentuated faith differences and raised the question of the appropriate role of these organizations in university life. The expansion of universities personnel facilities and the constant revision of curricula pose numerous questions which affect, directly and indirectly, the value orientation and religious lives of students. The questions raised by the student in 1958 are new, but his need for religious instruction and association remains

the same as that of his predecessor a century ago.

From the time of its founding, the Board of Regents and the Administration at the University of Michigan have maintained a judicious and friendly attitude toward student religious life. When the student body was predominantly Protestant, the university held daily chapel services. As the student body constituency changed, policies and practices in this and other areas of student religious life were modified. The fact that campus and church student religious groups have flourished during the intervening years and that, in the words of Dr. Clarence P. Shedd, "the University of Michigan is recognized as a conspicuous center for experimentation" in the area of student religious work, attest to the cordial and friendly attitude toward religion on this campus. This observation was confirmed by Dr. Alexander F. Ruthven, President Emeritus, at the Centennial Commencement luncheon: "The University of Michigan can justly claim to have been among the pioneers in insisting and demonstrating that the warning against involving church and state does not mean that public-supported universities should not encourage the student in his religious experiences and growth." The post-war campus, however, marked the end of one era and the beginning of another.

IN THE EARLY NINETEEN FIFTIES, this change was not readily apparent to parents, students and alumni. However, the establishment of new campuses, and the construction of new dormitories, student unions, activities centers and religious foundations buildings, during the last decade, have dramatized and brought home the beginning of a new era in student life.

In this rapid and phenomenal change in university life, what provision is, or may be, made for the training of students in inter-religious and inter-group relations? What opportunities are being provided for them to understand and appreciate their own religious heritage? Living in the same residence halls with students from around the world, questions concerning the ethics and tenets of the other world religions arise in

³C. Grey Austin, "A Century of Religion at the University of Michigan and A Case Study in Religion and the State University." Ann Arbor, Religious Affairs Office, 1857.

the minds of all students. What limitations are imposed on state universities in this area by the law and public opinion? These and similar questions were considered when the celebration of the centennial of student religious work at the University of Michigan was contemplated in 1954.

At that time, I inquired of my colleagues and friends on other university campuses and found them unanimous in their opinion that these issues needed clarification and discussion. The publication of two brochures⁴ and the Centennial Volume, *Religion and the State University*, the holding of a series of lectures in the spring and summer quarters of 1958, and the National Consultative Conference, held in the fall of 1958, grew out of these consultations. The loyal support of the Board of Regents, President Harlan Hatcher and his colleagues, interested foundations, the National Conference of Christians and Jews, and a host of friends on other campuses translated the dreams and expectations of the members of the Centennial Commission into reality.

When the Reverend John Monteith first called on Father Gabriel Richard in 1816 he could not have anticipated that their friendship would lead to the founding of the University of Michigan, later to become the University of Michigan. Nor could he

have foreseen a time when literally thousands of Presbyterians, Roman Catholics and students of faiths unknown to him, would be living and studying together as colleagues in a city of learning, 25,000 to 30,000 faculty and students strong. Yet out of their friendship, and the intimate associations of faculty and students, pastors and colleagues through the years, seeds were sown for a later harvest.

Friendships formed in 1958, in the classrooms, the religious centers, and, in particular, in the National Consultative Conference, will likewise shape the corporate life of religious and educational institutions in 2058.

As is pointed out at the beginning of the next article, it is not without significance that it was President James B. Angell of the University of Michigan who delivered the opening address of the Founding Convention of the Religious Education Association, February 10-12, 1903, and that his subject was "The Next Step Forward in Religious Education." The report of the National Consultative Conference, which follows, considers "Next Step Forward" in a similar spirit, a half a century later, in the area of religion and public higher education.

I. The Setting

SIMILARITY OF CONCERN OVER THE YEARS

Milton D. McLean

Coordinator of Religious Affairs, Ohio State University

Chairman, Conference Program Committee

THE CELEBRATION OF the Centennial of Student Religious Activity at the University of Michigan provided the occasion for a new study of the relationship of religion to

⁴C. Grey Austin, *op. cit.*, and Seymour A. Smith, "Religious Cooperation in State Universities — An Historical Sketch." Ann Arbor: The Office of Religious Affairs, 1957.

higher education, especially in tax-supported institutions. Cultural pluralism, enlarged enrollments, confusion in respect to the law, new concerns by administrators for the religious welfare of students have brought current problems of religion, particularly in the tax-supported institutions, sharply in focus. The Centennial Program, culminat-

ing in the National Consultative Conference, has provided a comprehensive examination of these and other tantalizing problems of religion in higher education as an aid both for administrators and for religious workers.

James B. Angell, then President of the University of Michigan, played an important role in the founding convention of *The Religious Education Association* in Chicago, February 10-12, 1903. In his opening address, President Angell, who chaired that convention, focused attention on major issues faced by students at the turn of the century as well as the transitional problems of the churches. To quote briefly from that address:

The amazing discoveries in archaeological research, the large additions within the last twenty years to our knowledge of the life and religious ideas of the Hebrew people themselves, our more familiar acquaintance with the Assyrian and Babylonian life and thought and their influence on Hebrew life and thought, and the far-reaching consequences of the many modern scientific discoveries, have indeed tended to carry many of us some way from the old positions which we were taught in our boyhood.

The question, then, is before us: How shall the church be carried along through this period of transition from the old to the new, if it is to be carried at all? How shall this be accomplished without giving needless pain to many, without perhaps causing some friction and some divisions? And how shall the children be best instructed amidst the somewhat confused ideas of their elders? These are serious and solemn questions which force themselves upon us when this subject of religious and moral education is taken up; and we look for light upon them, we look for answers to these questions in some of the discussions and papers which shall be presented to us at this time.¹

The determination of the issues which confronted the colleges and universities fifty years ago was considered so important that *The Religious Education Association* appointed a committee² of its first officers to make a National survey on "Religious and

Moral Education in the Universities and Colleges." The chairman was Professor Wallace N. Stearns, a member of the faculty of Wesley College, affiliated with the University of North Dakota, and the committee presented its findings in two early issues of *Religious Education*. The scope of this survey is indicated by the following subtitles of Stearns' report:

The Growth of the Schools—(In 1903-04, there were 607 universities, colleges and technical schools; total enrollment, 118,029);

Courses Which Bear upon Moral and Religious Education (i.e., English Bible, Hebrew, Greek New Testament, Church History, Ethics, Philosophy and Philosophy of Religion);

Chapel Services; Student Regulations or Prohibitions (Liquor and Tobacco);

Students Government; Dormitories, Fraternities and Sororities; Student Enterprises—The Christian Associations (545 YMCA's reported; membership, 36,173, 28.8 per cent of the enrollment of institutions in the survey: over 30 Associations had buildings, valued at nearly \$1,000,000. YWCA's estimated membership, 40,000.

Student Leagues, Brotherhoods, Societies, etc.;

Church Enterprises and Private Endowments (Pastoral Relations, Lectureships, Halls, Affiliated Colleges).

In commenting on the rapid increase in student enrollment, Stearns said:

One of the significant problems of the future is the *shifting of the fields*. A quarter of a century ago a majority of our students were enrolled in denominational colleges. . . . Within the past few years two new factors have entered into the situation, the State University and the non-denominational college. Shortly before his death, President Harper, of the University of Chicago, expressed it as his opinion that 'no matter how liberally the private institution might be endowed, the heritage of the future, at least in the West, was to be in the State University.'³

In an address before the State University Presidents (October 31, 1907), George E. McLean, President of the State University of Iowa, said that student enrollment in fifteen state universities had more than doubled during the past decade (1896-97,

¹*Proceedings of the First Annual Convention*, pp. 5-7.

²The Presidents of Indiana University, Bowdoin, Oberlin, Swarthmore, Wellesley Colleges and Dr. Stearns served on this committee.

³*Religious Education*, Vol. I, No. 6 (Feb. 1907), pp. 201-25; Vol. II, No. 6 (Feb. 1908), pp. 201-10.

16,414; 1906-07, 34,770); that the enrollments in these institutions now exceeded by more than 6,000 the total enrollment of fifteen Eastern universities and colleges; whereas, in 1896-97, the Eastern institutions exceeded the state universities by over 2,000. This unprecedented shift in enrollment aroused considerable concern among church leaders and stimulated state university presidents and faculty to meet more adequately the moral and religious needs of their students. This interest is expressed in a series of over fifty articles which appeared in *Religious Education* during the period 1906-1910.

ANOTHER SPECIFIC PROBLEM of concern both to the churches and to the universities had to do with the first formal Guilds, or student religious centers. The following announcement was in the April, 1908, issue of *Religious Education*:

GUILDS IN STATE UNIVERSITIES

An exceedingly important conference is called for March 31 to April 2 at Ann Arbor, Michigan, to consider the moral and religious problems peculiar to state university life, especially in their relation to guilds and guild-work. The following are among the questions which will be discussed:

How shall Guilds be supported; by the local Church; by State or National organizations? Is endowment a wise plan?

Is it advisable to have some of the students live in the Guild Houses? Should Guild Halls be separate from the Church building? Should the Guilds be regarded as separate institutions; co-operative with the local Churches; or as branches of the local Church work?

Should they be conducted by student pastors, giving part or full time, or be directed by the local pastors?

What is the relation of the Guild to other Christian organizations; to fraternities?

How shall Guilds and local pastors in University centers bridge the gap so keenly felt and all too often certainly existing between the "home attitude" toward religion and the "University attitude" toward religious problems?

How shall we get our denominational leaders in touch with the students? Is a lecture foundation a wise thing? How present the claims of the ministry to the students? What can the Guilds do in the way of evangelism, in locating and enlisting students?

Can the Associated College Theological School, or School of the History and Science

of Religion be wisely conducted in connection with the state university?

It is surprising to note the similarity between the areas of concern and the questions raised at the turn of the century, and now. We are inclined to believe that the situation we face today is radically different, and in many respects greatly improved. We know, for example, that the phenomenal influx of students into our institutions of higher learning has transformed state universities — which were, in effect, colleges at the turn of the century — into vast cities of learning. We know that our facilities, classrooms, laboratories, social, recreational and religious centers — are more numerous, more attractive and better appointed; that student personnel and religious services are more extensive; that their staffs are better trained professionally; and that the attitude of students toward the faculty and student life, in general, is more responsible, more constructive and more democratic. We know, too, that the technological revolution has changed the mores and horizons of our entire society, and the aims and purposes of the curriculum. But are we as certain as were our predecessors of our own purposes and goals — about the relevance of our faith to our acts?

We are indebted to President Harlan Hatcher, as previous generations were to his predecessor, President Angell, for a discerning analysis of our basic spiritual needs today. In the concluding address of the National Consultative Conference on "Religion and the State University," he noted the marked decline, in our time, of what he called "strict sectarian theology and a correspondingly thoroughly dramatic separation of religion, in this sense, from the culture our nation has developed," accompanied by the spectacular success during this same period of our educational system in expanding knowledge of science and contributing to technical advancement. He concluded:

Now my point in referring to this spectacular success of our educational program and these materialistic ends to which we have dedicated ourselves is simply this — they have become so successful, they are so spectacular, it is the easiest thing imaginable to conclude

that this kind of dedication of purpose sums up all that matters for human beings.

If this is the end and purpose of education, it is obviously quite logical that much of the old orthodoxy would be eroded away by the continually expanding body of scientific knowledge which could be verified. If there are other areas of ignorance, you merely suspend your belief for the moment because, given a little more time and a little more research, they too, will yield to verifiable results. Experimentation will prove that they can be reproduced in the laboratories.

This attitude was accompanied by the belief that, somehow, through this process and by the mere passage of time under the postulate that we become better, good will overcome evil and all will be well. We have been through a period of extreme disillusionment in this respect. We have found that evil persists as an active force in the world, sometimes treading directly on the heels of good, sometimes, we are afraid, even getting ahead of it. We have discovered that with all of the great advancement which we have made in our dedication to material progress that a great area of human dissatisfaction, of unrest, still remains; that this is not the answer to the adventure of discovery itself. That which was exciting to a generation or so ago has been overclouded in our time by the fact that the pressure *has not been the joy of learning.*

President Hatcher then indicated what appeared to him to be a turning toward the source of spiritual renewal.

Out of this I think I perceive some indications, maybe no bigger than a man's hand, of satisfactions in another dimension of man's life other than those which we have been attempting to pursue. That man himself is a part of this mysterious universe and that the sum total of his life and of his meaning and of his ends and objectives cannot be summed up in the laboratories. There is something more than invariably escapes and remains to haunt and to challenge him. The greatest challenge, of course, comes when in a moment of reasonable quiet he listens to the voices of the spirits who have preceded, who through the magic of letters now are able to speak through the Scripture and through the great documents where man in his highest reaches has somehow succeeded in catching a new vision of the meaning of life and has been able to translate it back to us.

The authentic thing about it all to me is that in every instance where this kind of report has been made, or is made by these great

spirits who have preceded us, the rest of us nod our heads in agreement and say there was spoken an eternal truth which rings in our own hearts, independent of time and verification in the laboratory.

He concluded by relating the purpose of the Centennial of Student Religious Work and the National Consultative Conference to "the ultimate ground" of education.

There is something good, permanent and abiding, then, and it is that value, I believe, that we have been attempting to reexamine, define, and recapture, and bring into our present educational environment; something that is absolutely essential to its fulfillment, to its completion.

I have no dogma to give you, far from it. I only know most profoundly that we are more than hands and feet and that we will never, never be satisfied with the mere manipulation of the physical environment in which we live. That there is an area of being, of values, of spirit represented by Amos speaking to us about justice rolling down like waters and righteousness as an unfailing stream; that in the memorable statements of Isaiah, Jesus and others, there was a searching for the voice, for the symbol of meaning, that enriches. It is on this ultimate ground that education must be based.

The spirit, so evident in this address by President Hatcher, motivated the members of the Centennial Editorial Committee when they, in 1954, invited seventeen distinguished scholars to present a series of essays and interpretations of the role of religion in public institutions of higher learning. In their thinking the following issues loomed large: tensions arising from the religious pluralism in our society and on our campuses; confusion with respect to the law, public opinion and university policy on matters religious among the boards of control, administrators and faculty; the place of religion in the curriculum; the attitudes of students toward their own religious heritage and toward the cultures of students from other lands; and relationships between state universities and the religious communities. Response to the Centennial Volume supports their choice of writers and themes.

The National Consultative Conference provided an opportunity to discuss the above

issues⁴ in a broad and representative context. The emphasis of the Conference was on its discussion groups,⁵ of which there were twenty.

THE STATE UNIVERSITY

James Lewis

Vice President, The University of Michigan

ON ANGELL HALL, a central building on the campus of the University of Michigan, is carved a notable sentence from the Enabling Act of the Northwest Territory:

Religion, Morality, and Knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged (A.D. 1787).

The University of Michigania, the fore-runner of the University of Michigan, received its charter from the above Northwest Territorial Legislature in 1817, some twenty years before Michigan was formally chartered under a plan for the state school system (the Organic Act of March, 1837).

"A discussion of questions raised at the Conference appears in the April issue of *The Journal of Higher Education*. Copies of following addresses not included in this report, may be obtained from the Office of Religious Affairs, The University of Michigan, Ann Arbor:

"Open Doors for Religion in State Universities," by CLARENCE PROUTY SHEDD, Visiting Professor of Religion in Higher Education, Pacific School of Religion.

"Religion; The Law and Public Opinion," by PAUL G. KAUPER, Professor of Law, University of Michigan.

"Religion in Today's University," by ARTHUR S. ADAMS, President of the American Council on Education.

"The Ultimate Ground of Education," by HARRIET HATCHER, President of The University of Michigan, quoted in part in this article.

Leaders of Discussion Groups:

WARREN ASHBY, Professor of Philosophy, Woman's College, University of North Carolina.

ROBERT H. AYERS, Chaplain, The University of Georgia.

DEBORAH BACON, Dean of Women, University of Michigan.

D. J. BOWDEN, Director, Indiana Sch. of Religion, Indiana University.

DOROTHY V. N. BROOKS, Dean of Women, Cornell University.

I mention these historical roots simply to remind you that many of our state universities were established in a period when it was assumed that education, morality and religion were necessary to good government and the happiness of mankind, to be forever encouraged — that religion and education were not to be separated.

I do not need to recount what has occurred during the intervening period; of this you are aware. The rapid changes in our culture and educational life, expansion in enrollments and diversity of student backgrounds have created an entirely new educational environment.

When we were considering how we might most appropriately celebrate the centennial

HAROLD W. BROWNING, Vice Pres., University of Rhode Island.

HELEN CURTIS, Dean of Women, University of Massachusetts.

JAMES M. DAVIS, Director of International Center, University of Michigan.

EDWARD D. EDDY, JR., Provost, University of New Hampshire.

DEANIE W. FERM, Director, Montana School of Religion, Montana State University.

CORNELIUS LOEW, Head, Dept. of Philosophy and Religion, Western Mich. University.

RALPH W. McDONALD, President, Bowling Green State University.

SAMUEL H. MAGILL, Asst. Dean of Student Affairs, University of North Carolina.

LEROY G. MOORE, Dean of Instruction, Langston University.

P. P. MOULTON, Dean, Wesley College; Grand Forks, North Dakota.

S. M. NABRIT, President, Texas Southern University.

C. A. NEYMAN, Chaplain, University of Southern California.

RABBI MAURICE B. PEKARSKY, B'nai B'rith Hillel Foundation, University of Chicago.

A. L. PUGSLEY, Dean of Academic Administration, Kansas State College.

D. J. ROBERTSON, Dean, University College, University of North Dakota.

of student religious work at the University of Michigan, it was unanimously agreed that we would make this an occasion for appraising — by means of a series of carefully prepared papers and a series of conferences — the present status of religion in the state university. The Centennial Volume and the National Consultative Conference are fruits of these early deliberations.

It is my hope that we may rise above obstacles which may appear to stand in the way of effective cooperation between the university and religious community and

chart a course for the future which will demonstrate how religion, morality and knowledge, in our great state universities, may, indeed, further good government and the happiness of mankind. This I realize will require faith and ingenuity. It may lead to policies and programs our forefathers would not call "religious." It will certainly require us to venture forth on paths we do not foresee. The area of moral and spiritual values in public higher education demands major consideration.

THE RELIGIOUS COMMUNITY

Dumont Kenny

National Program Director, National Conference of Christians and Jews

THE DIVERSITY and the pluralistic background of those who attended the National Consultative Conference provide the essential key to help unlock passages to the resolution of many critical problems which confront our society today.

Our institutions of higher learning reflect, in one fashion or another, a citizenry composed of some sixty million Protestants, thirty-six million Catholics and five million Jews. This religious diversity — and it is far more diverse than these summary figures — is and will remain unto the foreseeable future a fact in our professional, civic and educational life.

How may this diversity become an asset rather than a liability? How may we achieve "unity without uniformity"? As educators we know the importance of free discussion and dialogue. As religious leaders we appreciate the crucial importance of religious commitment and the dangers of religious indifferentism and wishy-washy toleration. Speaking for the moment as a practitioner in an intergroup educational agency, I would bear witness that our greatest problems in religious misunderstanding or prejudice seldom come from the person of deep faith and the person who knows about his faith. Rather the damage is done by those who have little or no faith and are always ready

to believe second or third hand accounts of what is wrong or threatening about the other fellow's religion. Five years in post-war Germany have convinced me of one thing: in an era when basic values are undergoing an acid test the thin humanism of the last century simply will not stand up to that test. What we need, more than ever, it seems to me, are faithful Protestants, practicing Catholics, and believing Jews. This means that if we attempt to neglect, overlook or minimize religious difference, we are, to that extent, unrealistic in our approaches to the problems we face. Yet our common heritage of values stemming from our Judeo-Christian religious heritage and the constitutional safeguards embodied in our political policy of separation of Church and State provide, I think, a road which is broad enough for all of us to walk along, provided, of course, we do not emotionally evangelize the religious values, sloganize the political principle, and let our blind spots and pre-judgments get the upper hand. "Nothing," says Walter Lippmann, "is so obdurate to education or to criticism as the stereotype. It stamps itself upon the evidence in the very act of securing the evidence. That is why," he concludes, "the accounts of returning travellers are often an

interesting tale of what the traveller carried abroad with him on his trip."

Each student enrolled in a state university is a traveller. He has ventured forth into a new country where he will meet men and women with new ideas, customs and values. Will he return with fresh insights, an intelligent understanding of his religious heritage, and a thoughtful appreciation of those who differ, equipped with skills which enable him to build the good community? Or will he return with his stereotypes and anti-social attitudes re-inforced?

The state university today is a laboratory in citizenship. Our leaders will come in increasing numbers from these institutions. The so-called separation principle, as so clearly set forth in the memorable University of Michigan Centennial Volume, does not prevent us from teaching and practicing our religious faith in public institutions of higher learning. Rather, it reveals, and the discussions of the conference made this quite evident, that we can and should do much more than we are now doing.

CHANGES DURING THE LAST HALF CENTURY IN UNIVERSITY LIFE

John W. Ashton

Vice President, Indiana University

FORTY OR FIFTY years ago, the student body of Indiana University, which is reasonably typical of Midwest universities of the large, complex type, was small and homogeneous. It was composed of young men and women drawn largely from the State of Indiana; they were likely to be white, Protestant, fairly well-to-do (though even then as a state university we drew also from ambitious families of restricted income). There were perhaps a few foreign students, mostly from the Philippines, who were objects of interest because they were so rare.

The curriculum was a relatively simple one, centering in the College of Arts and Sciences, from which Schools of Education, Business, Music and Health, Physical Education and Recreation had not yet broken off. There were many fewer departments in the College than now. The accent was on "liberal studies," though the premeds and prelaws tended to be intolerant of requirements in English composition and literature which seemed to them not to be directly related to their professional interests.

There was no longer a daily chapel exercise, as there had been in the early days of the University. There were no courses in religion as such, or about religion. There was a tendency on the part of some of the staff to adopt a highly skeptical attitude to-

ward matters of faith, but the general tone of the student body and faculty and administration was pretty strongly that of Protestant Christianity.

The active religious organizations on the campus, and indeed among the students generally, were the YMCA and the YWCA, of which most of the students were members, and which had offices on the campus and conducted regular programs, many of them involving religious services, as well as activities designed to help fill in the students' leisure time. I believe there were no organized foundations of the various churches in the community, at least in the sense in which they now operate.

One other point: at that time there was almost no university housing; so the students, men and women alike, lived for the most part in rooming houses in town or with faculty or other families, except for that self-appointed elite who lived in fraternity or sorority houses. And there was no organized Union.

In such an institution the problems of administration were relatively simple. The president could and often did exercise a good deal of direct control of all the institution's activities. His faculty was small and could conveniently be brought together to discuss matters of curriculum or even of

general policy. He was the administration.

BUT THEN CAME two world wars, a great depression, and in some ways most important of all, a great change in our social attitudes, in our concept of the place of higher education in our society and of the nature of that education. The world has changed too. Through the development of what seemed, fifty years ago, like fantastic means of communication and travel, its distances have shrunk to almost nothing, and we live closer to peoples on the other side of the world than would then have been deemed possible. It is a period, too, which has seen a marked change in religious attitudes, in the general esteem in which religion is held by society. It has been marked by the growth of groups for one reason or another antagonistic to formally organized religion and the exercise of religious ceremonies in public institutions.

Most significant of all, however, have been the changes in the public universities themselves. It is not only that enrollments have doubled and tripled and quadrupled and now are on the verge of doubling again. More importantly, there has been a change of atmosphere. The curriculum has expanded and fragmented and expanded again to include areas not even considered fifty years ago. Even in long-established subjects a generally skeptical attitude toward matters of faith has tended to develop under the impact of research in anthropology and psychology. Sociologists have turned more and more to quantitative studies rather than a concern for discriminations among social values. Objective measurement has come to be a fetish.

Along with this the nature of the student body has changed. It has become more cosmopolitan. No longer primarily Protestant Christian, it exemplifies the plurality of our faiths, with large segments of Roman Catholics and Jews, and more than a sprinkling of Mohammedans and Buddhists, to say nothing of a few representatives of esoteric religions from the far corners of the world. On our campus, almost six hundred students from sixty-five to seventy nations of the world mingle daily with their American

counterparts, live in the same halls with them, go to the same classes, and participate in the same recreations.

Among the students there has been an increasing vocational interest, a concern for the immediately practical, a tendency to inquire first of all, "What's in it for me?" rather than to be concerned with other values and enduring qualities. But at the same time there has been a consciousness that this question is not enough and hence a search for some fuller meaning to their experiences. It is hardly a search for a sustained and sustaining philosophy of life, but rather a groping for quick and ready answers to the pressing issues of a world in transition and dangerously close to self-annihilation.

All this in spite of the fact — or conceivably because of the fact — that we have developed new guidance and counselling programs and a program of activities designed to develop fully and wisely extracurricular as well as curricular interests. We are, I hope, now getting away from the attitude sometimes expressed that these interests are just as important as anything else that happens in the university, are coming to realize once more that the academic experience offered by a university is unique, not to be replaced or diminished by activities outside the curriculum, no matter how pleasant and interesting and even intrinsically worthwhile they may be.

The development of spacious and often palatial student residences (dormitories hardly seems the appropriate word any more) has been a great leveler. In appointments, in food, in social and recreational programs these halls set a new level, one to which the once exclusive Greek letter groups have difficulty in attaining. And these halls provide both personal and academic counselling programs that provide personal contacts with the students more extensive than was the case when enrollments were much smaller and the student's personal counsellor was likely to be a motherly (or otherwise) rooming house keeper.

A THIRD FACTOR has changed the stu-

dent body. Whereas a generation ago even among graduate students, married students were unusual, now a sizable segment of the student body is made up of married students. They not only bring problems of housing — and often of financial support — but also they give stability and seriousness of purpose and a sense of responsibility.

All these factors of change influence the administrative problems in the university.

There is no longer a simple approach possible either to curricular or extracurricular problems. And yet many issues, including that of the place of religion on the campus, call for positive action; they cannot be left to default. But the administrator cannot treat these problems on purely philosophical grounds; there are very practical issues of budget, faculty resources and attitudes, public relations, and over-all curricular and counselling needs.

CHANGES DURING THE LAST HALF CENTURY IN STUDENT PERSONNEL SERVICES

William S. Guthrie

Executive Dean of Student Relations, Ohio State University

THIS OCCASION reminds us of the historic fact of dependence of today's broad-spread areas of student personnel work upon the early traditions and practices of student religious work on many of our campuses. Just as the organized Christian churches over the centuries have pioneered and fostered our modern social institutions, hospitals, schools and colleges, libraries, and in some ways, our whole system of philanthropy and private and public welfare agencies, so also the concept and practices of many of our highly organized student personnel services can be traced, in some part at least, to earlier campus religious work agencies of fifty years ago.

A simple listing will document the case briefly and adequately. At one time or another over the years, the neighborhood churches and student religious organizations, notably the student YMCA and YWCA, have done pioneer work which assisted in establishing present university services in the following areas: (1) personal and vocational counseling, (2) international students programs, (3) freshman camp, (4) freshman handbook, (5) student directory, (6) book exchange, (7) freshman orientation, (8) university calendar, (9) program events for the Student Union building, chapel, and auditorium, (10) job placement, (11) campus chest, (12) student

loans, (13) coordination of student religious work, (14) student conferences and retreats of all descriptions, (15) rooming house listings and inspections, (16) cooperative housing, dormitories, and food facilities. Obviously, student personnel work developed from many other origins but the contribution of the early staff persons and students in student religious organizations was a substantial one which is not forgotten.

A history of organized student services, as we know them today, placed on a time table, may help us see quickly the rapid changes in student personnel services in the last half century. For illustration purposes, I can draw upon a familiarity with my own institution. In its 86th year of instruction and campus life, its services and professional staff workers are typical of the large state universities. Half way back in its history, forty-three years ago, in 1915, extracurricular activities and social life flourished as now, but lacked the support of activities directors, assistant deans, programming offices, and auditors of student organization accounts. The Student Union building (oldest in the country to have been built for the specific purpose) was four years old but limited its functions to food service and lounge facilities without organized program. The first dormitory rooms and cafeteria had been included in the first Uni-

versity classroom building in 1873 and other small dormitories had been in use in the intervening years. By 1915, the Dean of Women's Office had already been established. A medical service for students was in its formative stage. It was another ten years before any appreciable next steps were taken. In 1926, a new President expressed great concern for the University which had now enrolled 10,000 students, in size so large that he set about methodically to "personalize" it — this was his term. 1927 brought forth first the Freshman Week program, an organized student counseling system in the five undergraduate colleges, and the newly created Office of the Dean of Men. It was the secretary of the student YMCA who then began his service of more than 20 years as first Dean of Men, bringing along from the Y office to his new Dean's office the housing bureau, foreign student work, part-time jobs, and personal counseling services.

BORN IN THE DEPRESSION, the separate Student Employment Office was established in 1936. The depression also brought the Occupational Opportunities Service in 1940 to which World War II added veterans counseling so that the University Counseling and Testing Center evolved. Discussions about policies in personnel work and the beginnings of coordination of services began with the Personnel Council in the early thirties. The administrative office for the coordination of student personnel services was established in 1941. Latecomers among the specialized services were the Veterans' Center, the Religious Affairs Center (an office now 10 years old), and the International Students Office. The new Student Union is seven years old and a huge dormitory building program is underway here as elsewhere. It could be said that the most productive period for the formal establishment and organization of personnel services came in the twenty-five years from 1925 to 1950.

With this limited period of experience, it is reasonable to expect that the philosophy, the emphases, methods and relationships in these areas continue to be examined

critically. However, the questions are phrased, the sense of them is often simply this — "Are our values on straight?" In personnel work are our objectives in agreement with those of our institutions? Long ago in 1909, Princeton's President Woodrow Wilson said that there could be what he called, "neglect of the main tent for the sideshows." Harvard's President A. Lawrence Lowell's earlier voice was described in Dr. Cowley's interesting history of "College and University Teaching 1858-1958," in a recent issue of *The Educational Record*. It was Lowell who, Cowley says, "set about the tasks of wresting the control of student attitudes from the playboys and putting some of the energies of the extracurricular zealots into academic channels." Lowell's freshman housing program which he said "removed them from the influence of unredeemed upperclassmen," the tutorial system, and residential plan providing for common extracurricular life are landmarks among many other contributions he made. And like modern Deans of Students and others who offer appropriate direction or control and emphases to personnel programs in their charge, he in fact approved of extracurricular activities, and in his case, intercollegiate athletics in particular, having been an athlete in his own earlier days at Harvard College.

Today personnel workers agree that formal instruction programs take precedence over all else. A recent brochure of the American Council on Education in *The Administration of Student Personnel Programs*, insists that personnel work has the same objectives as the classroom, "for student self-development — personally, socially, and intellectually." The primary aim here, too, is education.

The methods of personnel services are less formal than classroom instruction, and changing. It is this responsiveness to new needs of students and university situations which gives us an extra opportunity to serve. President Strozier's chapter in the Michigan Centennial Volume, *Religion and the State University*, describes the characteristic method of counselors or personnel staff per-

sons as "providing assistance in assembling facts for the student's use in arriving at his own free choice decision." Student self-development is the goal to be achieved.

Professor Frankena says in his chapter in the Centennial Volume, that a positive and personal influence may be exerted on a student's attitude in extracurricular activities. He proposes too that the university can initiate or facilitate cooperation between the

various student religious groups connected with the campus. There is much to be done. The combined talents and energies of the members of the personnel staffs and the church centers will be needed. How may we help foster a serious concern for the ultimate questions? How do we work together to create a climate of high morality, and respect for education to the end that university purposes are served?

RELIGION IN RECENT MAGAZINES

By C. R. House, Jr.

Associate Professor, Fairmont, West Virginia, State College

Church-State: A good summary of some current convictions on the church-state relationship and on federal aid to public, parochial and private schools is given in *Religion and Freedom*, by Donald McDonald. The report grew out of a seminar on "Religion in a Free Society" sponsored by The Fund for the Republic in May. A free copy of this may be had by addressing The Fund at 60 East 42nd Street, New York 17, N. Y.

Philosophy of Ed.: A lively debate, via letters to editor, has been going on in *Commentary*, starting with the October issue when Dr. Bruno Bettelheim presented an article, "Sputnik and Segregation." Religious educators, or educators in religion if you choose, will find these (Oct., Nov., and Dec.) issues stimulating.

Religion in P. S.: You will not want to miss "Religious Teaching in Public Schools?" in *U.S. News & World Report*, Dec. 26, '58. Two views on this issue are presented, and a committee representing nine national Jewish organizations explains why it opposes observance of such events as Christman and Hanukkah in public schools; a Catholic educator says "secularist religion" is imposed in public schools.

December Dilemma: What should be the attitude of the Jewish parent when his child is asked to participate in the Christmas play at the public school? These and other questions are answered in "Our December Dilemma" by Abraham J. Karp in *The Jewish Digest*, Dec. '58.

Eastern Catholic: If you have been confused about the relationship between the Eastern rite and the Western or Roman rite churches, you will be pleased to read J. D. Conway's explanation of this in *Catholic Digest*, Jan. '59.

Integration: The results of a recent survey among some southern ministers on the issue of integration is presented in *Pulpit Digest*, Dec. '58.

Speech therapy: How the use of the 121st Psalm restored a man's speech and his faith is told by Carl B. Wall in "The Irritating Angel" in *Reader's Digest*, Jan. '59.

Adult Catechism: A featured article in *The Commonwealth* for Nov. 7, '58 is Gerard S. Sloyan's review of *Life in Christ* by James Kilgallon and Gerard Weber. Quote: "The question-and-answer does not benefit the child only. It befits the inquirer of any age. With faith, and even with the search for faith, there comes a certain directness—a simplicity. Provided the responses are not absurdly apodictic, the inquirer welcomes the precision joined to firmness which marks the technique."

Search of Faith: Stanley J. Rowland, Jr. says in "Students in Search of Faith," *N. Y. Times Magazine*, Nov. 30, '58, "today's seminarians are, by and large, skeptical but hope to find belief through experience and a sense of purpose through service."

A liberal faith: This from "The Abundant Life," a sermon in memory of his father by Randolph Miller, in *The Churchman*, Dec., '58: "A liberal faith is a great faith; it constantly, like the chick, breaks the old shell, and walks into new life. But, mind you, it takes the essence of the old life with it, leaving only the shell. A truly liberal faith leaves nothing of value behind. It is not some mere tangent, a starting point, a divergence that means another sect. . . . A liberal is one whose blood is growing warmer, whose charity is growing broader, whose vision is growing clearer; who, in the last analysis, is deeply in love with life."

Bible Clues: Nelson Glueck, archeologist and president of Hebrew Union College, Cincinnati, tells in "Following Signposts of the Bible," *N. Y. Times Magazine*, Dec. 7, '58, how remarkably accurate Bible clues guide him in his recent finds.

(Continued on page 148)

II. Issues

CRITICAL ISSUES OF RELIGION IN PUBLIC HIGHER EDUCATION¹

Herman E. Wornom

General Secretary, *The Religious Education Association*

I

DURING THE HUNDRED years marked by this Centennial Conference, there have been many changes in the place of religion in American higher education and in state universities in particular. Paul K. Kauper, in the Michigan Centennial volume, *Religion and the State University*, has pointed out:

. . . that state universities at an earlier day taught courses in such subjects as Biblical Hebrew, New Testament Greek, and Evidences of Christianity. Then came the movement that resulted in de-emphasis of religion at the state university. Chapel services were abandoned after a while at a number of state institutions. The courses distinctively religious were dropped from the curriculum.²

In recent decades there has been a renewal of attention to religion in state universities. There has been a remarkable growth of religious centers provided by various religious denominations. Deans of students and, in some institutions, special officers employed by the universities encourage and coordinate the work of these denominational centers. There has been increased offering of courses in religion in the curricula of state universities. In 1920 the average offerings were 2.5 courses per year, in 1930, 5 courses, and a survey of 70 state universities for the academic year 1955-56 shows an average of nearly 9 course offerings. In 1933 there were courses in religion in 76% of the state universities, in 1940 in 80%, and in 1955-56 in 97%.

This growth is set forth in an article,

¹An address given on November 16, 1958 at the University of Michigan to the National Consultative Conference on Religion and the State University.

²*Religion and the State University*, edited by Erich A. Walter, University of Michigan Press, 1958, p. 78.

"Religious Instruction in State Universities: A Report of Recent Trends," by President Seymour A. Smith of Stephens College, which reports on a survey he made of the situation in 70 state universities, including those of all states except Wyoming, Louisiana and New York. Courses in religion are now offered through departments of religion in 16 state universities, through departments of religion and philosophy in 8, through departments of philosophy in 8, through affiliated schools or Bible chairs in 10, and in 27, courses are offered variously in departments of English, history, Near East studies, psychology, etc. Thus, the critical question today is not whether state universities should offer courses or encourage religious centers adjacent to their campuses. They are doing this almost universally.

There is, however, an important unanswered question as to *how* universities should deal academically with religion; as to *where* religion belongs in their curricula; as to the organizational pattern for offering courses in religion; and as to the academic quality of those courses. Smith reports:

. . . every observer of the state university scene is aware that the question of *where* to place religion courses has been one of the continually annoying and perplexing problems of administrators and of committees responsible for structuring these courses in the curriculum. . . . There is no clear directive . . . no sharp consensus. . . . Almost every conceivable pattern is followed somewhere.*

Judging from Smith's study and from findings of visits I made in 1955-56 and 1956-57 to 20 leading state universities, where I talked with presidents or deans, with faculty mem-

*Smith, Seymour A., "Religious Instruction in State Universities: A Report on Recent Trends," *Religious Education*, May-June, 1958, p. 291.

bers and directors of student religious activities, the situation seems to be that many state universities either have no policies for offering religion as an academic subject or that, where such policies do exist, they frequently fail to give full recognition to religion as a legitimate academic subject. In some institutions the plans for offering and providing credit for religion courses are makeshift arrangements made in response to outside pressures to have religion recognized academically. Even in those institutions with substantial course offerings, the academic standards for them are often not on a par with other subjects, and the financial investment is far below that in other disciplines. There are some outstanding exceptions to this general situation. But by and large, state universities either lack clear policies for dealing with religion, or those policies are inadequate or are lacking in a firm rationale based on academic principles and standards which support the provision for other major disciplines in the curriculum.

IF RELIGION is an important subject for academic inquiry, then policies regarding its position in the curricula of state institutions need clarification; rationales for the best patterns for dealing with religion need to be formulated; and a convincing philosophy should be developed which would undergird the practices of state institutions for offering religion in their curricula.

The University of Minnesota and representatives of some 17 other state universities in the Midwest, in cooperation with the Religious Education Association, have plans for a survey of the place of religion in the curricula of state universities. It is hoped that this study will provide a full factual picture of the practices of state universities in making curricular offerings in religion and of factors which determine their policies with respect thereto. It is further hoped that out of the study will emerge some clear and viable norms for a better approach to curricular religion in public higher education.

Meanwhile, the Michigan Centennial volume has raised the most crucial and often

controversial questions about the way in which religion is to be approached in the curricula of state universities. Some of these questions and answers thereto given in the Centennial essays suggest that religion cannot be fully treated as an academic discipline in state universities in the same way that it might be in independent or private institutions. Certainly, clear answers must be made to these questions by a university before it can formulate an adequate policy and program for curricular offerings in religion.

II

TO GET TO THE HEART of the matter, let us consider what may be the most critical and fundamental issue, namely: can the state university, *qua* university, engage its students in intelligent and informed dialogue about the ultimate questions and concerns of man, *qua* man, not of man as animal or mechanism? Father John Courtney Murray, S.J., in *Religion and the State University* has presented a list of ultimate questions which are typical concerns of man in this age of modernity, namely:

What is the rank of man within the order of being, if there is an order of being? Is the nature of man simply continuous with the nature of the cosmic universe, to be understood in terms of its laws, whatever they may be? Or is there a discontinuity between man and the rest of nature, in consequence of the fact that the nature of man is spiritual in a unique sense? What is man's destiny, his *summum bonum*? Is it to be found and fulfilled within terrestrial history, or does it lie beyond time in "another world"? . . . What can a man know? What do you mean when you say, "I know"? What manner of certitude or certainty attaches to human knowledge? . . . Can man's knowledge — and also his love — reach to realities that are transcendent to the world of matter, space, and time? Is there a God? What is God — a Person, a Power, or simply a projection of man's own consciousness? Does God have a care for man? Has God entered the world of human history to accomplish a "redemption"? Is the theological concept of "salvation" only a reassuring ambiguity? Or has it a content that is at once mysterious and intelligible? What mental equivalents attach to all the words that have been the currency of civilized discourse —

freedom, justice, order, law, authority, power, peace, virtue, morality, religion?"⁴

Roland H. Bainton in the same Centennial volume has given another list of ultimate questions:

What shall we say of this our universe which increasing knowledge discloses as ever more appallingly vast, whose extent is measured only in terms of light-years, and whose duration dwarfs the life of man to less than the span of an insect? Evidence of staggering intelligence we see in its intricate structure and delicate balance. . . . But is there any friendliness to man? . . . Have we been accorded by capricious fate a temporary haven on a sun-basking planet only that, after the mind of man has exploited every resource for survival, we shall at last succumb when our earth has become as extinct as the craters of the moon? . . . And what of the grave inequalities that life inflicts, the barbarous torments that men have suffered at the hands of men? Is there no vindication? And for those who have so sinned against their fellows, is there no forgiveness? If we must answer "No," straight down the line, what then is the meaning of life and of mortality? . . . And to come to our own situation, what is the point of fostering universities and of acquiring more knowledge perchance with the consequences of hastening man's destruction? Or should we perhaps use our science to get it over with and not wait for the great freeze to encompass a burned-out world?⁵

Other ultimate questions have been raised by Kenneth E. Boulding, Seward Hiltner, Theodore M. Greene, Glenn A. Olds, Chad Walsh and others in the Centennial volume.

Is it a primary task of state universities, of any university *qua* university, forthrightly to make provision for and to encourage its faculty and students to engage in rational, disciplined explorations of such ultimate questions? Should and can it provide the intellectual equipment, the knowledge and understanding of the religious heritage of mankind which is essential to intelligent dialogue or discourse on the questions raised by Father Murray, Bainton and others?

⁴Murray, John Courtney, S.J., "The Making of a Pluralistic Society — A Catholic View," in *Religion and the State University*, p. 14.

⁵Bainton, Roland H., "The Making of a Pluralistic Society — A Protestant View," in *Religion and the State University*, p. 44.

THERE ARE CERTAIN CONDITIONS for intelligent dialogue about ultimate questions in a pluralistic society which any university would have to meet. Can a state university do so? Needless to say, the dialogue about ultimate questions in a state university in contemporary America would have to be in terms of the pluralistic and varied systems of thought of America. But pluralism doesn't imply neutralism, or eclecticism, or syncretism, or teaching some common denominator of faith. Quite the contrary, if there is to be meaningful dialogue on ultimate questions. There are at least four conditions for such dialogue:

1. First, there must be advocates of differing positions who understand and believe in those positions in terms of the integrity and wholeness of their respective systems of thought. There are some minds which can facilely move from advocacy of one system to another and back again in the same lecture without commitment to any one position. But the dialogue is not genuine with respect to ultimate questions unless the argument for various positions is made by persons who have found truth and reality in those positions. Such persons may not have the whole truth, but they are more likely to arrive at some truth by pursuing their beliefs or doctrines to their fullest meanings and relevance for thinking and living. The neutral never does this when dealing with matters of ultimate concern for life. In any case, the dialogue between advocates of differing beliefs lacks vitality and does not advance insight into reality unless the advocates give themselves fully to their positions and to their demonstration. Even if life and learning proves them wrong, it will not be clear wherein they were wrong unless their positions are fully explicated and tested. Both truth and falsehood come clearly to light in such a process. Thus, if there is to be profound and fruitful dialogue about ultimate questions of faith, there must be genuine advocates of the major religious traditions on the faculties of universities. Can state universities, by policy, have such faculties? This is a question about which contrary positions are taken in

the Centennial volume. It is a critical issue for those who have to make decisions about curricula for religion in any university and especially so in a state university.

2. Another condition for dialogue about ultimate questions, which is often lacking today in American institutions of higher learning, whether public or private, is some common heritage of religious knowledge to serve as a basis for discourse. The classical curriculum of the Eighteenth and Nineteenth Centuries provided such a heritage. Scholars and students could disagree about the meanings to be derived from the Greek classics and the Bible, but they had a common knowledge of them. With the demise in the Twentieth Century of the classical curriculum and general training in the Bible, and with the liberal arts giving way to a diversity of vocational specializations in both secondary and higher education, our students, and faculty members too, are left without any common body of literature or ideas about man and his beliefs which could serve as a basis for discourse on ultimate questions. And yet there remains a vaguely held common core of values which derive from Jerusalem, Athens, Rome and the Enlightenment. Our religious roots are in the Judeo-Christian heritage. Intellectually we do not understand that heritage, and often it is rejected by academics without knowing what it is they are rejecting. Frequently their knowledge of it is little more than that of a 12-year-old Sunday school pupil. A letter from a professor of philosophy in one of our older liberal arts colleges stated recently that not a single student in a class of 21 had ever heard of the story of the "Tower of Babel."

If there is to be intelligent discussion of ultimate questions in terms of our religious heritage, then an elementary need is to provide courses in the Hebrew and Christian literatures and in the major beliefs of Protestant, Catholic and Jewish thought. Providing such elementary training would appear to be a first condition for preparing students in America to participate in dialogue about religious answers to ultimate questions.

3. But knowledge of a student's own religious heritage in this age of modernity will not be sufficient for dialogue about ultimate questions with those who no longer look to Jerusalem or even Athens. For them the very nature of religious thought is invalid as an approach to truth and reality. This requires, as a third condition for dialogue about ultimate questions, that the epistemology of religious thought be explored and understood. Is there such a thing as religious truth as an objective reality to be explored and communicated? Those who deny this have no basis for genuine communication with those who are sure there are religious and theological approaches to truth and reality. If there is to be any dialogue between these two, perhaps, as Father Murray suggests, our first objective should be an effort toward a genuine understanding of the epistemology of religious truth.

Professor Bainton raises the epistemological question around the nature of revelation as a road to truth. His analysis of Catholic and Protestant concepts of revelation leads him to the view that the differences are so great as to leave no ground for a common approach to truth through revelation. Even as it is understood by liberal Protestants — in three differing ways — Bainton questions whether revelation can be taught at all. He concludes that it certainly cannot be taught in a state university, but his implication is so extreme that one might well ask: can revelation be taught in a theological seminary? If revelation is not a road to truth, why attempt to teach it anywhere? And yet we know that systematic theology, using the three differing concepts of revelation in liberal Protestantism, is taught in major Protestant seminaries, and that even the propositional approach of Catholicism is used in some of them. If this variance does not make a theological seminary impossible, why should it make a pluralistic department or school of religion in a university impossible? The difficulty for a state university, says Bainton, is that the advocate of each approach to revelation would be inculcating or indoctrinating stu-

dents in that approach. Wouldn't it be more accurate to say that each professor is explicating his approach — just as is done in departments of philosophy or psychology? At the higher education level students listen to and want each professor's fullest explication of his views, but they do their own thinking. And they can do it better when they know the fullness of each system of religious thought, rather than the vacillating presentations of a neutralist.

Bainton holds that historic religions, based as they are on revelation, have an approach to truth which in its very nature is incompatible with that of a university. The historic faiths teach truth as a *deposit*. For the university truth is a *quest*. Isn't this a false dichotomy? Certainly every discipline in a university has its deposit of truth in which it instructs its beginning students, and each has its realm of quest in which it engages its upper classmen and graduate students. For the university, truth is both a deposit and the subject of quest. The same is true for religion and theology. In any case, since religion is concerned with ultimate questions, there would be large realms for questing in any department of religion. The nature of religious truth is one of the realms in which questing would occur.

The need for further understanding of the epistemology of religious truth was raised time and again in the essays in *Religion and the State University*.⁶ Surely, this question is a basic one, well worthy of exploration in the curriculum and research of any institution of higher learning — including state universities.

4. A fourth condition for dealing with ultimate questions in a pluralistic university is *freedom* to explore and think about and reach the full intellectual dimensions of various systems of thought, including religious systems. Such freedom is a basic principle of higher education and especially of state

⁶Cf. K. E. Boulding, "Religion and the Social Sciences," pp. 145-151; G. E. Hutchinson, "Religion and the Natural Sciences," pp. 157, 170-171; S. Hiltner, "Religious Counselling," p. 219; F. S. C. Northrop, "Students From Other Lands," p. 276; Chad Walsh, "Campus Myths," p. 290, all in *Religion and the State University*.

universities in all disciplines. It should be no less so for religion. If a university is a place to think about ultimate questions, then it must be fully free to think about religious questions. It is hard to believe that as a matter of academic principle this would be denied, and yet it is. Mark H. Ingraham and William Franken in their essays in the Centennial volume both say that there are limits to such academic freedom in dealing with religion in a state university which are not imposed on independent universities. And they have many supporters. Moreover, as a matter of practice such limitations exist in many state universities, although not in all by any means.

Can state universities provide in their curricular approach to religion: (1) for scholars representing various systems of religious thought about which they have intellectual convictions based on reason and wide knowledge of man's religious quest; (2) for the recovery by students of the intellectual religious heritage of the West; (3) for exploration and understanding by students and faculties of the nature of religious truth; and (4) can it allow the same academic freedom in dealing with religion as with any other discipline?

Can these conditions for dialogue about ultimate questions be met in state universities? Here is a group of fundamentally critical questions about dealing with religion in public higher education. Some believe it can be done, but many who labor in state universities hold otherwise. I have not presumed to give answers. Perhaps the panels and discussion sessions of this conference will.

III

THE DOCTRINE OF THE SEPARATION of church and state raises another critical issue about the place of religion in state universities. This doctrine has two different and often confused expressions. One is legal, the other a matter of educational philosophy. In effect, these are two different doctrines using the same name. If you ask whether constitutional law prevents offering courses in religion in the curricula of state

universities, most law school professors will say no; the school of education or the department of political science will often say yes. If you pry further, you'll find that the law school is answering a question about legality, while the school of education and the department of political science are giving philosophical answers. The philosophers of education often assume legal sanctions for their philosophical positions which do not exist. But the undifferentiated merger of the legal and philosophical arguments in the views of the non-legally minded faculty often result in restrictions on freedom to teach religion which do not apply to other disciplines.

Does the "separation of church and state" as a legal principle prevent teaching religion in state universities? Professor Kauper of the Law School of the University of Michigan in the Centennial volume answers:

... the separation principle should not stand in the way of a state university's adoption of a program [of religious instruction] as long as the principles of voluntarism and equality are observed and the courses are taught to promote understanding rather than to indoctrinate and seek commitment. At least it appears that the First Amendment [to the Federal Constitution] should present no obstacles. . . . Substantially the same considerations apply in respect to most of the state constitutional limitations. Here the most acute question under many state constitutions is whether state-raised funds are used for purposes of "sectarian instruction." . . . As long as courses in religion are optional with the student, preference is not given to any single religious faith, the instruction is aimed at understanding and not indoctrination or commitment, and the university insists on observance of its usual academic and scholastic standards with respect to the teachers giving the courses, a persuasive case may be made that this program does not fall within the "sectarian education" category. Certainly the term is irrelevant to courses taught by university professors aimed at study of religion in its central features.⁷

Kauper has also pointed out that there is a paucity of litigation and judicial opinion about teaching religion in state universities.

⁷Kauper, Paul G., "Law and Public Opinion," in *Religion and the State University*, pp. 83-84.

Professor Arthur E. Sutherland of the Harvard Law School stated in 1957:

In no case, as far as I know, has any court interfered with religious instruction on a college level. The only reported case that I can find where this was attempted resulted in dismissal on procedural grounds before the court ever reached a study of the merits.⁸

Dr. Leo Pfeffer, a constitutional lawyer for the American Jewish Congress, who finds serious legal objections to teaching religion in elementary and secondary schools, holds the situation to be quite otherwise in public higher education. In his book, *Church, State and Freedom*, published in 1953, he concludes:

It would seem, therefore, that tax-supported colleges may constitutionally provide for the objective study of religious institutions, practices, and principles. Such study must obviously be multisectarian and nondevotional; and since the doctrine of some religions prohibits examination into the content of other religions without special ecclesiastical authorization, it must be non-compulsory.⁹

In a conference on "Religion in a Free Society" held in New York in May, 1958, under the auspices of The Fund for the Republic, Dr. Pfeffer publicly stated: "I see no legal objection to having three chairs of theology — Protestant, Catholic, Jewish — in the university of any state."

Thus, there appears to be neither constitutional nor judicial restriction on offering religion in a state university in the same academic manner that any other field of knowledge is offered.

Returning to Kauper's views, he concludes that it has never been considered inappropriate for the state university to offer courses in comparative religion and in the psychology of religion. But he goes further:

The real question then is not whether religion may be studied at the state university, but whether it deserves treatment in courses with a primary religious orientation. If, as the Sup-

⁸Sutherland, Arthur E., "Public Authority and Religious Education," *Religious Education*, July-August, 1957, p. 264.

⁹Pfeffer, Leo, *Church, State and Freedom*, Beacon Press, 1953, p. 423.

reme Court has said, the Constitution does not require the state to be hostile or even indifferent to religion, and if equality and evenhandedness are important facets of the separation principle, the university may well decide that in order to balance the scales and to afford religion an equal opportunity to be heard, it is necessary or at least proper that students have the opportunity to study religion, not simply obliquely or as a marginal adjunct to other courses, but in courses with a primary religious orientation and designed to afford opportunity for knowledge and understanding.¹⁰

If state universities follow Kauper, then they might well support chairs, departments, or schools of religion, with faculties trained in religious literature, history, theology, etc. As we have already seen, many state universities are doing this.

BUT "SEPARATION OF CHURCH AND STATE" as a doctrine in philosophy of education would impose limitations on the academic freedom of departments of religion and their faculties which are not imposed by constitutional law or judicial opinions. In the concluding chapter of the Centennial volume, Professor William Frankena has developed this philosophical doctrine and pointed out the restrictions it imposes on a state university. He has made the doctrine an absolute for a state university and carried its logic to the conclusion that the faculty of public universities, in their official capacity, may not advocate any form of ultimate attitude in preference to any other. They may inform, teach *about* religion and other ultimate views of life, but they may not in the classroom (as a result of their own scholarly study and reflections) hold that one such belief is superior to any other. Frankena may be on sound ground in holding that the university as a corporate body cannot do this, although even here one may ask if a state university may not officially take a stand for democracy and the philosophy supporting it as over against communism or other totalitarian political philosophies. But Frankena does not limit his prohibition to the university as a corporate body; he cannot do this, although even here one may ask if

a state university may not officially take a stand for democracy and the philosophy supporting it as over against communism or other totalitarian political philosophies. But Frankena does not limit his prohibition to the university as a corporate body; he appears to apply it to the individual faculty member when he is in the classroom.

Such a principle would prevent a state university from having on its faculty any of the great creative thinkers about ultimate questions — Plato, St. Thomas, Kant, John Dewey, Augustine, Maimonides, John Calvin, Paul Tillich, Courtney Murray or Martin Buber — to name only a few. For these men would not agree just to inform, to teach *about* the history or philosophy of religion, maintaining neutrality as between all systems of thought about ultimate questions. They would each present a rationale for some system as being closer to reality and truth than others in answering man's ultimate questions about himself, his creator, his origin, his destiny. Frankena's application of the doctrine of separation would allow for bringing the great philosophers and theologians to state campuses as "occasional lecturers" but not as regular faculty members.¹¹

The separation of church and state doctrine is not without meaning for a state university. Frankena is correct in saying that a state university cannot serve as the organ of any church body to propagate its particular doctrines. But should this deny freedom to qualified scholars employed by the university to present, with the convictions appropriate to scholars in any university, the rational grounds for the truth as they see it in any system of religious or philosophical thought, which they respectively believe best explains man and his universe? This is a most critical issue about dealing with religion in a state university, and the separation of church and state doctrine alone hardly seems adequate for answering it.

Perhaps the separation doctrine needs the balance of the other doctrine in the First

¹⁰Kauper, Paul G., *op. cit.*, p. 81.

¹¹Frankena, William K., "A Point of View for the Future," in *Religion and the State University*.

Amendment to the Federal Constitution, namely, that of making no law "prohibiting the free exercise of religion." This freedom doctrine is not just a legal principle but a philosophical position. In fact, it is held by many political and educational philosophers, as well as by many judicial opinions, to be the cardinal or primary doctrine in the First Amendment, with the separation principle as ancillary — a means to implement the freedom doctrine and make sure that it is not violated by giving the state any power over man's religious thought or practices. It assures freedom for both the atheist and the religionist. But freedom, not restriction, is the objective.

Certainly, academic freedom is a cardinal doctrine of higher education today and especially so in state universities. Perhaps if this doctrine were fully explored as regards teaching religion and systems of thought about ultimate questions, it would be found that a state university, *qua* university, would not be prohibited in appointing to its faculty a Buber, a Tillich or a Christopher Dawson. As great universities they would, in fact, seek such eminent scholars as members of their academic communities. This would in no sense make a university a church or an organ of any ecclesiastical body. It simply means that a state university is a free university, with no more restraints on its academic freedom to teach religion than any other university. It would be free to employ creative scholars in religion as in any other field.

IV

IN ANY ERA of ever-increasing concern for religion on the part of the American people, why have administrators and policy-forming bodies of state universities been cautious and often reluctant to provide for full academic treatment of religion in the same way that other major disciplines are supported? A survey is needed to determine this fully, but five factors emerge even now which cause state university officials to shy away from developing strong curricular programs in religion: (1) fear of criticism by representatives of denominations,

(2) objections by faculties, (3) lack of properly trained instructors, (4) lack of funds, and (5) fear of suits based on the "separation of church and state" principle.

1. We have already discussed the last. Although the constitutional right of a public university to offer courses as part of its regular academic program seems secure, and although there has been practically no litigation in this field, university officials are wary of suits in so controversial a field, and some continue to fear that if religion were to be given major attention in their curricula, in the face of some strong minority objections, individual dissidents here and there might institute legal proceedings to enjoin the program. Although the abortive suit brought against the University of Minnesota in 1953 resulted in no prohibition of that university's practices, the officials of several state universities have told me that it caused them concern and increased their caution.

2. Officials of other universities have spoken of the heavy burden of financing the established curricular program and meeting new demands in professional, vocational and scientific fields. To finance an adequate faculty in religion would require substantial funds, which would have to be provided at the expense of other pressing demands.

3. Teaching religion as a liberal arts subject in a way would make it relevant to the issues of life which concern lay students, as President George N. Shuster has pointed out, requires a different approach from that of teachers whose training has been received in theological seminaries. The latter training is largely from the standpoint of the ministry as a profession.¹² The learning of such teachers is not adequately oriented to the cross-currents of thought in a secular university and often lacks relevance to the problems of students in training for law, medicine, engineering, business administration, journalism and public education. Moreover, if a university president or dean should be looking for a professor of Catholic or Jewish thought (as some are),

¹²Shuster, George N., "Religion and the Professions," in *Religion and the State University*.

he would find it difficult to locate laymen of academic stature in these fields. President Shuster has noted that teachers suitably trained to deal with religion at all in state universities are in short supply, and Prof. Frankena, from a different perspective, has noted the same lack. Perhaps ultimately such teachers will be trained in departments of religion on state university campuses. But first there will need to be strong departments of religion on state university campuses. This poses the old problem: which comes first — the chicken or the egg?

4. The most potent obstruction to developing strong academic programs of religion on state university campuses may be the objection of their own faculties. Many of them do not recognize religion as a legitimate academic discipline in its own right or, if they do, they hold that it is not the function of a state university to deal with it. They object on the grounds of the separation of church and state doctrine as both a legal and philosophical matter. They contend that religions finally are closed systems of thought and cannot be dealt with in the same open and objective way as other disciplines are. Perhaps these objections will be overcome as the result of conferences such as this one. It might also help, as a beginning on some campuses, if eminent religious scholars of various faiths, with broad knowledge in other disciplines, could be brought in as visiting lecturers for periods of three to nine months, not so much to lecture to undergraduates as to work with faculties and participate in graduate seminars of a cross-discipline nature. Let faculties in other disciplines see that religious scholars have something of relevance to say in these other disciplines.

5. There is a long history of criticism of state universities by organized religion. In the Nineteenth Century various religious leaders tried to determine choice of personnel, curricular policies and religious practices of state universities. Thomas Jefferson resisted this influence when he founded the University of Virginia. President Tappan of the University of Michigan, according to Brubacher and Rudy in *Higher Education*

in Transition, was so much pressured by religious leaders "more interested in the denominational affiliation of appointments to the university faculty than in their educational qualifications" that he was aroused to assert:

The University of Michigan is neither religious nor political in its character, but purely scientific and literary. . . . The constitution recognizes in its organization no religious denominations and no political parties. . . . It [the university] belongs not to political parties and religious sects as a field in which they may carry on their conflicts for predominance.¹²

Many other universities suffered pressures and attacks from organized religion over many decades, continuing well into the Twentieth Century. Such pressures have abated now, and academic independence of the universities is accepted. But it may well be that many university officials fear a return of ecclesiastical criticism if they should institute strong programs of curricular religion. Church leaders and even parents might well object to classroom instruction in religion along lines contrary to their own beliefs and raise cries about subversion of the faith of students. Institutions dependent on legislative appropriations for their existence could be seriously handicapped by such protests. Academic freedom would also be endangered.

THUS, IT MAY SEEM to some administrators better to leave religion alone or to deal with it in anemic or indirect ways which are unexciting and provoke no controversy. The kind of dialogue about ultimate questions by professors with strong convictions, discussed earlier in this paper, could be very upsetting to taxpayers and legislators and perhaps bring divisiveness into the university community. State university officials are well aware of attacks recently made on the department of religion at Princeton and on the school of theology and professors of religion at Harvard. The latter came during the same week that Harvard was launching a campaign for \$80,-

¹²Brubacher, J. S. and Rudy, W., *Higher Education in Transition*, Harper, 1958, p. 346.

000,000. It is significant, however, that both of these controversies went on largely inside the academic communities, and that the general public was not greatly aroused by them. President Pusey remarked, after the controversy at Harvard, that the academic community had learned much of value from it, and that Harvard as a university was in a stronger position as a result of having differences openly debated. Perhaps state universities wouldn't fare so well in a similar situation. Perhaps also it is in the nature of higher education at its highest that there will be controversy when matters of ultimate concern are explored, that the road to truth in such matters is through genuine debate. The debate, however, must be honest, and all major points of view should be fairly and adequately represented. Such adequate representation may be the primary condition for a state university to handle religion academically in a way that would assure public support and make religion a vital and exciting component of its curriculum. For such a vital program there might be strong support from churchmen in most states.

V

AS FAR AS I AM AWARE, there are, in general, no basically critical issues today (excepting one) between the denominations and state universities, with respect to the operation of religious centers adjacent to state university campuses. These institutions of churches and synagogues are welcomed by the universities, and in many universities they are encouraged. According to Glenn A. Olds and Arthur J. Lelyveld, the problems here center in definition by the churches of the functions of these centers and cooperation among them. Perhaps their main problem is inadequate financial support by the denominations, in view of the rapid increase in student enrollments. Seward Hiltner points out that these centers need much more adequate staffing if they are to meet most important but not spectacular needs for religious counselling. I am told that churches provide less than half the amount *per capita* to serve students on

campuses than is provided to serve congregations in local churches back home. The critical problem here, then, is to get the sponsoring denominations to put far greater funds into serving the religious life of their student members while attending universities. Churches are in no position to criticize inadequate financial support for curricular religion when they are not providing adequate funds for serving the pastoral and worship needs of students.

The one critical problem between the centers and the universities concerns policy and practice of the latter about granting credit for courses in religion offered by the former. The centers pressure the universities to do this. The universities resist the practice on grounds that the centers are often not academically qualified to offer courses which meet university standards, and that in many instances the courses are strong in indoctrination and weak in scholarship. If the universities were to develop strong course offerings of their own, in which the pluralistic character of religion in America is recognized, then the pressure from the centers for credit for their own courses would abate. The universities would then deal with the academic side of religion in their own realm of competence, and the staffs of the denominational centers would be freer to handle the worship and pastoral needs of students, which is the area of their competence and primary function.

VI

PERHAPS ONE FINAL POINT in this analysis should be made. If state universities are to make strong academic offerings in religion, which will be respected in the academic community itself, then it is most important that, as with other disciplines, there be a strong emphasis on research. There is very little of this at present in any of the provisions for religion in public higher education. Where religion is offered, the emphasis is on courses for undergraduates. In a university, research is a *sine qua non* of respectability for any discipline. If outstanding scholars in religion are to be attracted to state universities and if their

stature therein is to grow, provision must be made for at least some of them to give time to research in their field of specialization. There is a wide-open field for research in state universities on the relation of religion to American culture; on the history of religions in America; on the relation of religion to mental health; on the sociological impact of religious pluralism. It might well be that in establishing academic programs in religion, a state university would begin at the graduate and research level rather than with the undergraduate. At least the two should go together.

VII

PERHAPS IT IS OBVIOUS that there have been two underlying assumptions in my discussion of critical issues of religion in higher education.

1. Religion should have the same curricular status as any other major discipline, both for teaching and research. Religion should be dealt with in the same scholarly way as other disciplines. As M. Willard Lampe, formerly of the State University of Iowa, has stated:

Religion, theoretically and practically, is inseparable from education; hence, it should be taught, even in a tax-supported institution. . . . not indirectly or surreptitiously, but unapologetically, comprehensively, and in line with the best educational practice.

2. Religion in a state university should be dealt with academically in terms of the pluralistic status of religion in America. This should be done for academic reasons, and not just to satisfy the interests of the substantially different tenets of faith of Protestant, Catholic and Jewish religious

bodies. There are widely different systems of religious thought in America, and intelligent exploration of ultimate questions requires dialogue between these differing systems. This is also the road toward truth and reality in dealing with ultimate concerns. Religion is not the only field in which the university deals in pluralism. It treats of at least five different schools of thought in the field of psychiatry. There are several different schools of economic thought. Philosophy certainly has many widely divergent approaches. There is pluralism in sociology, anthropology, art, music and even in physics. The natural sciences have made progress over the past 100 years because our universities have been host to a variety of differing assumptions about the nature of physical reality. When a university recognizes and provides for scholars with widely differing assumptions about religion, it is in line with the best tradition of scholarship. Religious pluralism should not be thought of as an offense to scholarship but rather as an asset, which any strong academic program in religion would welcome and honestly provide for. As Dr. James B. Conant has stated in *The Citadel of Learning*:

. . . all theologians who as scholars have engaged in the quest for *warranted* beliefs must be honored as dwellers in the citadel of learning.²⁴

Any university which approaches religion in line with the above two assumptions will make religion an exciting enterprise worthy of high scholarship, and will also make a significant contribution to its students and to the American people.

²⁴Conant, James B., *The Citadel of Learning*, Yale University Press, 1956, p. 19.

III. Symposia

A. THE TEACHING OF RELIGION SOME GUIDING PRINCIPLES

William K. Frankena

Professor of Philosophy, University of Michigan

THIS SYMPOSIUM is to be devoted to a discussion of questions relating to the academic status of religion and its treatment in courses in the state university, and my task is to state some guiding principles for dealing with and answering these questions, I offer the following:¹

1. We should try here to answer these questions, not on the basis of what the law and courts say, nor on the basis of what our predecessors thought, but on the basis of philosophical considerations about the relations of the state and its organs to religion.

2. By a "religion" we should not mean an ultimate attitude or belief of any kind whatsoever, but only such ultimate attitudes and beliefs as are typified by the main organized religions of history and their offshoots. Some ultimate creeds are religions and some are not. The latter are better called philosophies of life than religions.

3. Then the main philosophical principle on which to rest our discussion is that it is desirable or right that the state should leave us free in the area of ultimate convictions, that is, should provide the utmost possible "freedom of worship," freedom to worship as we please or not at all.

4. And the fundamental points governing our reflections on the treatment of religion in state universities should be these: (a) a state university is an agency or organ of the state for providing an education, liberal or professional, to those who want it, (b) the state and its agencies must be

neutral with respect to the various religions and also with respect to non- or anti-religious convictions or philosophies, if it is to provide the freedom just described.

5. This neutrality should not take the form of an equal propagation of all of the various religions and ultimate positions, or of a selection of, say, three of them. Nor can it take the form of a propagation of a "secular" ultimate creed or of a scepticism about all ultimate creeds. It should take the form of giving up the effort to inculcate or propagate religions and ultimate credos altogether, as far as this is humanly possible.

6. But, to quote J. S. Mill, while "it is not the [state university] teacher's business to impose his own judgment" it is his business to educate, that is, "to inform and discipline [the judgment] of his student."

7. To inform its students fully the state university must offer courses which deal adequately, and not only incidentally, with religion and other ultimate attitudes and beliefs. Else it is simply omitting a large part of the information which the student should have, whether he is himself religious or not. For, even if they are not themselves bodies of knowledge, religions are important subjects about which there can and should be knowledge. Thus a state university should offer courses in the history of religion, of theory, and of philosophy, Christian and non-Christian; in comparative religion; and in the anthropology, psychology, and sociology of religion. All of these courses should be as objective and scholarly as possible, else they do not inform but either misinform or indoctrinate. And they should inform the student reliably about the beliefs and institutions of the dif-

¹For a fuller statement of my position see "A Point of View for the Future," in *Religion and the State University*, ed. by E. A. Walter, University of Michigan Press, 1958, Chapter XVII.

ferent philosophies and religions. Courses in art and literature have an important role to play here in enabling a student to see vicariously what it is like to accept a certain ultimate creed or belonging to a certain church.

8. To discipline the judgment of the student means to develop in him certain abilities, habits, and skills, aesthetic, critical, imaginative, intellectual, moral, and professional. It cannot for a state university include the inculcation of a certain philosophy of life or religious belief; this it must leave to other agencies (which should rather redouble their efforts to do this successfully than press the state university to do what it should not be doing). But the state university can do something by way of helping the student to arrive at an ultimate creed or to develop one which he has already arrived at, besides simply giving him relevant information. Both in the courses mentioned in (7) and in its other courses (as in art, literature, science, logic, and mathematics) it can discipline his mind for feeling and thinking about ultimate issues. Especially is this true of courses in philosophy, which have precisely this function. Perhaps courses in theology can also be devised which serve this purpose without making any effort at indoctrination, but then they must be very carefully conceived and be taught by the right kind of man (just as courses in philosophy must be). If such courses can be devised, I see no reason why

they should not include a course in revealed theology, provided that the presentation is objective and scholarly, that the student is left entirely free about accepting the claim to revelation or not, and that what requires an act of faith is not passed off as known truth or obligatory belief. To be acceptable, a course in theology would have to play down the element of commitment and concentrate on presenting an understanding of the content of the beliefs involved and on the logic of the reasoning by which the beliefs are concatenated and developed.

9. In doing all this the state university must be wary even of urging students to make some "positive" commitment or other on ultimate issues, religious or irreligious. It must remember that agnosticism, positivism, and scepticism are also legitimate positions with respect to such issues. At the same time, it must avoid propagating such positions itself in any official way.

Without meaning any disrespect to anyone, I may express my position as follows: Castiglione remarks that in a Platonic love affair, if it is to be maintained at the proper intellectual level, the lover must "be no longer young" and the woman must keep "a certain difficult reserve." My point is that, if the state university is to have a love affair with religion, as is proposed, it must be a Platonic one; she must play her part, but, even though her would-be lover is no longer young, she must play it with a certain difficult reserve.

HOW RELIGIOUS COMMUNITIES MAY TEACH RELIGION WITHIN THE CONTEXT OF A STATE UNIVERSITY

Robert J. Welch

Professor in the School of Religion, State University of Iowa

I PROPOSE TO SAY by way of introduction a few things about the theoretical justification of the teaching of religion (or better, of theology) in state universities. Theology is an important and quite respectable discipline which cannot be ignored in a university without in some fashion sponsoring ig-

norance, if only by sheer neglect. It is not on this point that we find serious disagreement among educators today and it is not on this point that those attending this conference would find their most frequent disagreement.

On this point we have advanced measur-

ably beyond the attitudes of the early 20th century. It is no longer quite so fashionable to treat religion as if it somehow did not belong in a state university, and this is an advance beyond the day when universities were suspicious if not outright inimical in their attitude toward theology, wanting no part of it in what they presumed to be the serenity and objectivity of their non-denominational or secular academic life.

Without theology in the university there is a void simply because a university cannot escape some dealing with the ultimate questions if they are to deal with man at all. Keeping theology formally from the university does not relieve university life of its theological questions. Who or what in such event will fill the void? As one man has written recently on this matter, the void will be filled by "a great deal of amateur theologizing parading under the guise of respectable academic conclusions."¹

There is not merely a void but there is a need for theology. It is not usually the departments of physical science which will rush into the vacuum created by the absence of theology in the university but rather the humanities, philosophy and the social sciences. They deal directly with man and thus confront, willy-nilly, questions concerning man. In the absence of theology it is these departments rather than the physical sciences which may suffer most from the lack of theology.

But because professors in these areas have a free hand to theologize in their own fashion if they wish, these are the very areas which, though needing theology the most, feel its absence the least. It is here, we might suggest, that one often finds the rankest theological amateurism.

A more pertinent question is: Granted that religion or theology has a legitimate place in the state university, who should teach it? I always find it difficult personally to take with full seriousness the contention that theology in the university should be taught by non-theologians, al-

though I do not doubt for a moment the full seriousness of those who advance this curious pedagogical theory. It seems to me that we cannot at one and the same time say that religion belongs in the universities and is therefore respectable as an academic discipline and at the same time insist that the theologians are not respectable academically and therefore must be excluded from the university in favor of those who, for the teaching of theology, must be accounted amateurs.

The more intolerable implications of this view are evident if we substitute "sociology and sociologists" or "philosophy and philosophers" for "theology and theologians." Since all three of the classifications just mentioned deal with man and what he is and have their differing viewpoints even within the respective fields, they are all equally embroiled in the question of objectivity.

One might go on endlessly on the field of theory. Theories are only that until they are tested practically — if they admit of such testing — and tested over a sufficiently long time to determine whether they are good theories or not. At Iowa University over thirty years ago theories were put into a practical test and an experiment begun which was frankly an experiment.²

The theory was that a state university ought to teach religion openly and without apologies and according to good academic standards. Further, the theory was that theology is tied to religious faiths, to churches and therefore faiths and churches have an interest in the matter which would be a continuing interest. It is simply the point that theology issues forth from the life of the church and the church whose theology it is will always be interested in its expression. Catholic theology, for example, does not arise from someone's general interest in theology but from the process of understanding, clarifying and systematizing that which the Catholic church teaches.

If it is tied to a church or a faith, who

¹Jerold C. Brauer, "Theology at the University and in the Church" in *Lutheran World*, March 1958, Vol. IV, No. 4, p. 374.

²Marcus Bach. *Of Faith and Learning*. Iowa City, Iowa: The School of Religion, 1952.

can expound it best? Those who fashioned the Iowa Plan concluded that it could probably be taught best by one who not only knew it in the intellectual sense but also professed personally that which the theology expressed. There are nuances which even a gigantic scholar may miss. Below the level of the gigantic scholar, we have all at one time or another been the victims of professors whose hearts were not in their subject no matter how much their hearts might be in teaching. The results are deadening and discouraging for education.

The Iowa Plan had the virtue from the beginning of arising as a mutual interest of the university and the churches. Both had something vital at stake which must be respected and preserved. In the Iowa Plan it was expressed by a unique cooperation whereby the university retains control of the School as an academic department while sharing administrative control through a Board of Trustees made up of persons from university administration and representatives who were drawn from the outside, representing Protestantism, Judaism, and Catholicism.

The courses to be offered were for academic credit and the university must therefore finally control the appointment of professors to insure the maintenance of academic standards. The three faiths were interested that they might not be misrepresented or badly represented by those who taught their theology so those appointed by the university would first be suggested by those whom the professors would represent.

USED AS WE ARE to the fairly long life and success of this School, we may forget how daring an idea it was in the 1920's. It could have failed miserably for the reasons that seem obvious. It had to pick its way carefully in areas where they were few precedents. Fortunate it had its share of wise heads in the crucial early years. It can no longer be described as "an experiment" and such designation has not been proper for a long time.

What is its success? I think that the Iowa Plan, as it has developed in practice,

has shown quite conclusively that most of the theoretical objections one hears or reads against such a frank handling of the question of teaching religion in the universities are not necessarily *practical* objections at all. For one, like myself, or its present director, Dr. Robert Michaelson, the theoretical objections often seem to have a far-away unreal ring to them.

What, for example, about *objectivity* in such a system? The term has not a few ambiguities about it and should not be used as if it did not. Quite evidently objectivity cannot mean that three differing theologies arrive at the same total conclusions or there will be no objectivity. We do not require this of a history department or a sociology department or a philosophy department. There is a persistent rumor that within other departments there is not always total agreement and the further rumor that there are schools and fashions of thought in such departments which would be the death of "*objectivity*" in that sense, the sense in which it used *against* theology. Here we must not demand of theology something we do not demand of other disciplines. Objectivity in such cases has to do with honesty, integrity, and faithfulness to the task of understanding and presenting respective points of view. With the various theologies of the Iowa School of Religion we actually present a broader representation of views than some other departments where all the members echo a same and single point of view in areas where they may be many points of view.

What about the matter of the University sponsoring or espousing the religious teachings of Protestants, Jews and Catholics by this manner of treatment? Here again there is, I think, a mistaken notion of the function of the state university. The University of Iowa, we must emphasize, does not recognize as *the truth* any one or any part of any one of the theologies presented. This we must emphasize is exactly the same attitude toward psychology, history, philosophy, sociology, etc., at the University of Iowa.

What about the legality of the arrangement? Does it involve us in some forbid-

den church-state relationship? This was naturally a concern at the beginning of the School's history and it has come up, unofficially and outside the courts, at one time or another. But there has been no contesting the situation and no one within the state of Iowa seems to find it in violation. Instead, they seem to find it expressive of the wishes of the people of the State of Iowa and a university is not on the worst possible ground when it reflects such wishes. The friendliness and cooperation of our own Law School with the School of Religion gives us the persistent warm feeling that we are not illegitimate, and a line of governors and attorney generals have been our friends.

WHAT ABOUT ACADEMIC FREEDOM? Whose freedom does it threaten or abridge or abolish? Is it not rather that academic freedom is at stake when so important a field as theology is excluded from the state university? And is there not another facet of academic freedom which we somehow keep hidden? Customarily by the term we mean a professor's right to say what he wishes to say, within the law. But do not students have some measure of academic freedom, the freedom to have offered to them if they wish it and under proper academic standards a body of thought as important as that of religion? We have had no student protest against the School of Religion. Quite the contrary.

Finally, what is its success in terms of the university? I cannot, of course, speak officially for the university but it is the opinion of many inside and outside the university that it has not suffered but has gained from the experience. As a professor in that School I can testify that there are numerous productive inter-relationships with men in other departments which would not be possible without the arrangement we have. We are frankly accepted as belonging. I think it has eliminated many of the tensions which may develop where religion is considered officially as something abnormal in the education picture.

More intangible in some ways but just as real and valuable is what the School accomplishes in the field of human relations. The example of men of such divergent faiths, working together in one department where the content of their teaching is the very matter of their differences, yet enjoying very satisfactory personal relationships with each other, is not without its value to the university. To make this possible requires charity and understanding. It does not require that we water down our theology in the process.

From the beginning this was the spirit and intent of the School of Religion at Iowa, that a Protestant should teach as a Protestant, a Jew as a Jew, a Catholic as a Catholic. We insist it has worked remarkably well.

WHO IS COMPETENT TO TEACH RELIGION?

Marvin Fox

Professor of Philosophy, The Ohio State University

I FIND MYSELF so largely in agreement with Professor Frankena's guiding principles that I shall have almost nothing to take issue with in his presentation. I do not find myself in similar agreement with Father Welch.

We have to begin with the basic principle that the teaching of religion, if it is legitimate within the structure of the State Uni-

versity, cannot make any special claims nor can it have any privileged position. Either it is an academic discipline which has its place in the university curriculum on the same basis and in the same fashion as every other academic discipline, or else it has no place there at all, whatever merits religion and theology may have. It seems to me clear, as has been suggested by Professor

Frankena, that the only justification for the study of religion in a state university is that religion is one of the most important elements in human culture and, as such, has a significant place in every curriculum of liberal studies. An education which has not taken account of religion and of its significance, an education which knows nothing of the literature and history of religion, an education which has not grappled with the problems of theology as well, is incomplete and inadequate. From this point of view, it seems quite clear that the study of religion can claim a place in the curriculum of a state university only because it is a worthy academic discipline and not for any other reason whatsoever.

Having said this much by way of introduction, we can turn to the question which has been specifically assigned to me. *Who Shall Teach Religion? Who Shall Teach Theology?* Father Welch's suggestion is that theology, in a peculiar way, issues forth from the life of a church, and therefore only those who are committed to that church and to its doctrine are competent to teach it. He also said that we should not demand of theology more than we ask of other disciplines in the university. I agree with this latter statement completely. I would only add that neither should we demand less of theology or of religion than we do of other disciplines in the university. We demand that teachers of other disciplines in the university be competent scholars in their field, that they be qualified to teach in that field by virtue of their scholarship and that they have the qualities of objectivity and fair-mindedness. We ask no questions, whatsoever, about the religious or nonreligious affiliations of university teachers.

I do not see why the subject matter of religion or of theology should be treated differently. I agree completely that it ought to be taught. I agree completely that it should be taught as thoroughly, as fully, as competently as possibly can be managed within each university; but I do not see that one needs to be committed to a particular faith in order to be a sound student of the history, literature and doctrine of that faith.

There are many instances of distinguished religious scholars whose scholarly contributions were outside of the field of their own religious commitment. George Foote Moore was a scholar of Judaism of the first rank, though he was himself a Christian. Ignaz Goldziher, a Jew, was a distinguished student of Islam. Joseph Klausner was a Jew who produced outstanding studies of early Christianity. Harry A. Wolfson of Harvard is a Jew who has written one of the most important studies of the church fathers. The names of outstanding Christian students of the Hebrew Bible are too well-known to need mention, and there is no point in multiplying instances. Why should we demand of teachers of religion something unique? Why should we insist that they must be personally committed to the religion which they teach as pre-condition of their competence? If it is because the subject matter is peculiar then perhaps this is an indication that the subject matter has no proper place in the university curriculum. If the subject matter is not peculiar, then I see no argument in favor of this demand.

The same argument which is made for religion could be made for every other field. Within the area of religion itself if one has to be committed to a faith in order to teach it, then the study and the teaching of comparative religion is necessarily a fraud. The sound teaching of the history of religions becomes an absolute impossibility. But this is true, of course, in other fields as well. What should a teacher of the history of philosophy have to become, if in order to teach any philosophic system he had to be fully convinced by it? He would have to be a Platonist for the first four weeks of the quarter, an Aristotelian for the following three weeks and so on through the year. Experience gives us ample evidence that if a teacher of the history of philosophy is a qualified scholar, he can identify himself sufficiently and sympathetically with each philosophic system that he sets forth. He can explicate it to his students and at the same time expose its strengths and its weaknesses with a responsible scholarly attitude. One need not be a Platonist to

teach Plato, nor a Marxist to teach Marxism. We don't feel obligated to hire Facists to teach Fascism or primitive men to teach the ethnography of non-literate societies. We ask only for men to be competent scholars and teachers. I believe that exactly the same rules should apply to the teaching of religion and theology. If these principles are not applicable then it may well be that religion and theology have no proper place in the curriculum of a state or secular university.

Let me add just one further comment on the question of who is competent to teach religion. We must recognize the fact, which has frequently been noted, that religion is taught not merely in formal departments of religion but also within the framework of a variety of other subjects, such as literature, history, sociology, fine arts, and music, and I would think that one of the qualifications for teaching in these fields should be competent training in religion. Just as a historian, who is ignorant of economics cannot be a thoroughly competent historian, similarly a historian (particularly one who concentrates on certain periods), who is ignorant of religion cannot be a competent historian. The same holds true for teachers in many other fields. I would argue here that only those should teach religion who are qualified by scholarship, whether they teach under the auspices of a department of religion or whether they teach religion under some other name.

THE QUESTION of who shall teach is closely tied, I suspect, to what shall be taught. I do not share Professor Frankena's concern about the privileged position of the three major faiths.¹ I think it fair to say that, in the first place, we should teach only that which we are competent to teach, and, in the second place, that we should teach that which is directly relevant to the cultural tradition of which we are a part.

¹Cf. Walter, *op. cit.*, p. 297.

At least, this is our initial obligation. Unless a university is equipped to do teaching in a particular area of human thought, there is no special reason for it to concentrate in that area. To use the example of philosophy again, there are very few philosophy departments in this country which do a serious job of teaching Oriental philosophy. There are two reasons, one is that most of us know nothing about Oriental philosophy, whatever its merit, and are simply not competent to teach; the other is that Oriental philosophy does not stand at the center of our intellectual concern. I think that one might make a similar argument with respect to the teaching of religion, namely that the primary attention ought to be given to those religions — and I am not sure that the three so-called major faiths have an exclusive claim here — that do stand at the center of our intellectual concerns and for which we are competently equipped as scholars. Let me add that within the literature and history of those traditions and their contemporary expressions, there is still such a wide variety that we shall have to make choices. Must we teach every version of Protestantism or every version of Judaism? Of course not. Again the practical rule is fairly clear. We don't teach every philosophy; we don't teach every political doctrine. Even among those which are relevant, we restrict ourselves to thinkers and systems that have some claim to intellectual respectability. If they have no such claim, then whatever other merits they may have, they do not have a place within the context of a university curriculum. What is true, it seems to me, of political doctrines, what is true of philosophic systems, is equally true or should be true of religious systems.

In conclusion, I want to underscore that I would do everything in my power to encourage the serious teaching of religion and theology in every university, state or private, but only under the same conditions as every other academic discipline in the university.

THEOLOGY AND UNIVERSITY TEACHING

Charles McCoy

Associate Professor of Religion, University of Florida

LET US NOW TURN to an examination of the function which the teaching of religion may perform within the curriculum of the state university and some observations on how best this teaching may be done. The specific discipline which deals with religion is theology. We shall be directing our attention, therefore, to the place of theology in the community of learning.

Within the modern university a process of specialization and secularization has been taking place leading to the present situation in which the various disciplines are for the most part compartmentalized and isolated from one another. Little notion exists of a hierarchical structure of knowledge or a general framework into which the various areas of knowledge fit. The word "fragmentation" is often used to describe the scene within the academic community. The semblance of unity which does exist seems to revolve around the struggle for power among deans and department heads and exhibits itself all too often in a common concern to appease the legislature and the alumni with bread, circuses, and ideological conformity. Within the faculty there appears to be an unspoken agreement that everyone will remain in his own compartment and do nothing to disturb the insulated pursuits of others. The inability of faculty members to converse with those outside their own disciplines on other than the most banal level is symptomatic of this condition. Still further there is a general abdication of responsibility for the ultimate loyalties of faculty and students, except in the frequently shallow and sentimental programs of denominational groups and campus religious associations. Proximate values only are the concern of each discipline. The so-called "bip questions" are asked faintly if at all and are seldom probed in depth except when a class "gets off the subject" or in occasional extracurricular discussions. Stu-

dents usually derive the impression that larger issues of value and loyalty are not worth considering, that knowledge consists of terms of a vocational goal. We speak here of actualities, not ideals voiced by a few thoughtful educators.

Our academic process may be described as a *laissez-faire* system of learning. Within its varied patterns everyone pursues his own particular brand of information. The students jump academic hurdles as prescribed and, as good sheep, receive their sheepskins. All proceeds in the firm confidence that an invisible academic hand will somehow produce "educated men" at the end of this process. Happily, our compartmentalization is being called into question and steps are being taken to overcome some of its worse aspects. Doubt has been growing that the free-enterprise accumulation of data, passed on to students in separate clumps, can be called education.

As our optimism about *laissez-faire* academics is shattered, as the problems of relating the various compartments of knowledge arise with increasing urgency, as the issues of value emerge in every discipline and become acute with reference to the community of learning itself, we shall find ourselves concerned increasingly with the issues of theology. When problems of ultimate meaning and value emerge, we find ourselves on theological ground, whether or not we so intend.

BRINGING THEOLOGY into the university curriculum, however, raises problems and fears. One set of problems, those connected with the issue of church and state, is gradually being resolved. The fears associated with theology run deeper. We need to be explicit at this point. Few people in the academic community, regardless of their ultimate viewpoint, wish to have theology as Queen of the Sciences, jealously guarding her prerogatives to adjudicate among the

branches of knowledge and claiming the right to define the limits of truth. The struggle to gain the independence of our many disciplines from the intrusion of irrelevant dogma has been a victory with too valuable a fruitage to forfeit now. Perhaps theology was never Queen, except in the imagination of medieval romantics; perhaps theology has been in bondage to churches, to nations, to economic interests, and is winning later than other disciplines a relative independence.

In any event, no need exists for theology to be pretender to a throne. When the subject matter of this discipline is examined, we see a necessary and productive place for it among other disciplines, a place in which it may contribute to the purposes of the university, serving and being served by other areas of thought.

What is theology? In our western heritage, theology has a dual meaning. On the one hand, theology deals with the basic, irreducible presuppositions of any system of thought or life. This is what Aristotle suggests in speaking alternatively of philosophy and theology. On the other hand, theology in the Biblical sense is speech about the hidden source of Being, who is shrouded in mystery except as he reveals Himself. Yet revelation is revelation only through and for faith. To the extent that commitments of faith in our lives as decision-making beings correspond to the basic presuppositions of our lives as thinking beings, the two notions of theology can be brought into juxtaposition, even if not into identity. We are provided with a fruitful, even though ultimately paradoxical, notion of theology. In this meaning, theology may play a useful role in the community of learning. Let us examine some productive functions of this discipline.

First, theology can instruct in matters pertaining to organized religion and the dominant religious motifs in the various cultures of the world. Theology can also exhibit the religious dimensions of such movements as communism, Freudianism, nationalism and so on.

Second, theology may aid in illuminating

the presuppositions of our intellectual life in all areas, in the examination of the foundation principles of every discipline.

Third, theology may help in creating a context of basic questioning in which interdisciplinary conversation can take place. In this way it will contribute to the development of a more inclusive framework of understanding within the university, where areas of unity are recognized and residual disagreements accepted.

Without such probing in depth into every discipline and the continuing search for larger unities, a dimension of inquiry within the university is missing. Without such questioning of presuppositions, critical thinking tends to be narrowed to proximate issues only rather than including ultimate ones as well, narrowed to issues of mere clarity or factuality rather than of meaning also. To be sure, this type of inquiry can and ought to be carried on whether theology is present or not. That theology is included with the curriculum only makes it more likely that issues dealing with presuppositions and ultimate values will not be ignored.

Reflection upon theology and university teaching suggests still another facet of the problem. Religion will not be absent from college teaching merely because theology is not represented explicitly in the faculty. Each of us has commitments of intellect and will which inform our discourse and guide our decisions. These presuppositions or commitments of whatever kind indicate the theological basis of our life.

VIEWED IN THIS WAY, a state university campus as well as any other community of learning worthy of the name is teeming with religion. We have no scarcity. We are bewildered by the plethora of religion. The presuppositions underlying the interpretations of every textbook provide material for theological analysis. An examination of the value emphases in freshman orientation may turn up interesting results as to the shaping of these new arrivals on campus. Any sophomore knows enough "practical theology" to answer quiz questions in terms of the biases he has detected in his profes-

sor — no matter how "objective" the instructor may profess to be. The self-images imposed upon students by the society of residence halls may be seen more clearly in theological perspective.

A variety of faith standpoints, or religions, is inevitable on every campus. Our danger is not the absence of religion. The real danger in the university is that various ultimate views will be taught uncritically or even unconsciously.

In a state university, it seems best that theology be a part of the regular curriculum as in sociology or physics, yet on an elective bases. Either a department of religion or a faculty committee ought to be responsible for directing this area of the curriculum and insuring excellence of instruction. Whether department or committee, it seems necessary that it be under the control and direction of the university rather than any church. In this way, such instruction becomes as defensible as that in any other controversial area (e.g. political science or economics). Theology is necessary in order that the university cover all areas and

dimensions of knowledge. In spite of difficulties, the university must include this discipline in order to be itself. Academic competence in the instructional staff ought to be on a par with other fields, and this consideration must take precedence over all other qualifications.

Should the teacher of religion be "objective"? Our answer must be negative, not because this field is different from others, but because it is like all others. No person lives without many commitments both proximate and ultimate. This will be true of instructors in reigion as of those in biology or philosophy. Not an impossible neutralism or "objectivity" should be our standard but rather: (1) competence in this discipline; (2) intellectual honesty within the instructor's framework of faith; and, (3) a matter of special importance for the state university campus, a willingness to enter into the university's pluralistic theological pattern and join the stimulating, non-decisive discussion within the community of learning.

CONCLUDING POSTSCRIPT

William K. Frankena

Chairman of the Department of Philosophy, University of Michigan

ONE CANNOT CLAIM for this symposium on the teaching of religion in state universities that it has exhausted the subject, or even that it has raised all of the main issues, or discussed all of the pros and cons. One may claim, however, that it has dealt with fundamental questions, and that some of the main alternative positions have been ably represented by my colleagues.

It is important to notice the amount of agreement between the symposiasts. It may even be that all of my colleagues are ready to accept my guiding principles, as Professor Fox does (except that Professor McCoy by implication rejects the second). At least, they can accept most of them. But, however this may be, we are all agreed that a

state university should offer courses in which its students can learn about Christianity and Judaism, and possibly about other religions as well — their beliefs, history, institutions, sociology, etc. We even give very similar reasons for thinking it should give a reasonably full offering of such courses. What we differ about is the qualifications of those who are to teach them, and the manner in which they are to be set up and taught.

Here Professor Fox and I, the two philosophers on the panel, are in almost complete agreement. We believe that religion must be treated as other subjects are, that is, that we should demand of its teachers objectivity and scholarship, but cannot require them to

be personally committed to the religion which they teach (though they may be). With this position the two theologians disagree. Professor Welch argues that the University of Iowa plan embodies the right kind of answer, and it looks as if Professor McCoy would concur in this. Both of them question the kind of neutrality and objectivity which Professor Fox and I are looking for, but Professor McCoy goes rather farther in this direction, I believe, than Professor Welch would. But they still agree that some kind of neutrality in the treatment of religion is necessary at a state university — that it cannot set itself to indoctrinate its

students in any particular religion or philosophy.

These are the terms, partly philosophical and partly practical, in which the teaching of religion in state-supported universities should be discussed.

NOTE: A program paper, "*The Teaching of Religion in State Universities*," a description of the ways religion is taught in a selected number of State universities, edited by Harry Kimber and Milton D. McLean, is now available in mimeograph form. This will appear as one of the Centennial brochures, June 15, 1959. It may be obtained by writing to the Religious Affairs Office, the University of Michigan.

B. STUDENT PERSONNEL SERVICES

THE STATE UNIVERSITY'S ROLE IN FACILITATING THE WORK OF THE RELIGIOUS FOUNDATIONS AND CHURCHES

Robert B. Kamm

*Dean, College of Arts and Sciences, Oklahoma State University
President of The American College Personnel Association, 1957-1958*

PERMIT ME, initially, to speak briefly with regard to "the philosophy of relationship" among student personnel workers and off-campus religious workers, for from such springs our day-to-day decisions and actions, so far as the student religious life program on a campus is concerned.

We begin with the basic assumption that all of us — those of us who counsel, and teach, and administer on state university campuses, and those who serve the churches in the community — share in the view that *religion is important*, and that this is an area of student development which needs attention during college years. The key to effective working relationships lies in the full acceptance of one by the other in the common enterprise of assisting maturing young men and women in their proper total development. The dean of students, as the

administrative representative most concerned with religious life matters, is in a strategic position to give real leadership.

Permit me to cite an example from my own experience — and this, let me hasten to point out, is not at all unusual; it only serves to illustrate the point. At the state university campus where I formerly served as dean of student personnel services, we had two full-time religious life workers employed by the institution and some sixteen religious workers and ministers serving churches and foundations on the periphery of the campus. When asked how many religious workers we had on the student personnel staff, I would answer, "eighteen" — and this was very much the truth, although we actually paid the salaries of but two. The vitality of the religious program on that campus stems largely from the fact

that we were as *one* in working in the interests of the total development of students, and (more specifically) in serving the religious needs of students. We met regularly to discuss our needs and problems. We thought through the roles of each of us — medic, clinical counselor, educational and vocational counselor, dormitory counselor, and religious counselor — and truly established a *team* relationship in the handling of student problem. We not only came to know each other better, but also came to understand each other's specialties better and to rely on each other to a very great extent. Referral of students with problems to the appropriate specialist increased substantially because of confidence gained in each other during our meetings.

What about the shaping of policy and the making of decisions relating to the student religious life effort of a state university campus community? Here again a sharing by university administrators and denominational workers is desirable — in fact, essential. Recognizing that the university administration does and must "hold the whip hand" in matters relating to conduct of the university, it is nevertheless a foolish administrator who does not work closely with off-campus religious personnel with regard to religious life matters of the campus. Consider, for example, the handling of essentially the same problem by the administrators of two campuses.

Most of us are acquainted with the Campus Crusade for Christ. Without in any way intending to pass judgment on this venture, let me relate to you how the two administrators handled this activity.

The dean of students at Campus A recognized very early that the presence of this organization had meaning for all religious life workers of the community. He recognized that the appeal of the Crusade was to all students of the University — not only to those who currently were not being served by the established denominational groups. He recognized, too, that a state university is not in a position to give special consideration or a favored position to any religious group, regardless of its worthi-

ness. Because the matter had meaning for all religious workers, it was felt that this was something which should be carefully considered by religious workers and university administrators alike. This was done, and the Campus Crusade for Christ was subsequently permitted to function in accord with the same principles and procedures established for operation of the programs of other religious groups. Among other things, the Crusade was asked to establish headquarters off the campus (as is required of other groups), rather than to operate from the dormitory room of the Crusade's representative, a part-time graduate student.

On Campus B, the dean of students, without first considering the matter with community religious personnel, gave whole-hearted and public approval for the Crusade to come on campus and to carry on its program. Needless to say this ill-advised move (ill-advised both from the standpoint of a state university granting special privileges to one group, and because of failure to involve religious life workers in the decision) "stirred up a hornets' nest." As of this date the matter has not yet been adequately resolved on Campus B.

To mention another example, Campus C recently opened a new all-faiths chapel. Community religious personnel participated actively in planning the use of the chapel, with the result that the on-campus chapel program is supplementary to off-campus religious life programs, rather than competitive.

Campus D also opened a new inter-faith chapel recently. On this campus, however, university personnel determined the use of the chapel without consultation with off-campus religious leaders. As a result, considerable misunderstanding, confusion, and all-will have resulted.

Let me underscore one other consideration as we think in terms of facilitating the work of religious foundation workers on our campuses. I feel that with but one exception *we must* allow the representatives of each of our faith groups full freedom to speak in the best traditions of their beliefs. (The one exception is that at no time

should any group be permitted to speak critically on a state university campus of another religious group.)

I believe that we should give opportunity to all groups to speak freely for two reasons. In the first place, as educational institutions, we should provide for our students every opportunity for orientation to the several religious beliefs. Secondly, it is important that the vitality of the program of each faith group be preserved. With regard to the latter, we have come a long way since the

days when we attempted to seek a "common denominator" for all of our beliefs. It's impossible to do such without ending up with a weak and an ineffective witness to religion generally. We must, in the interests of the welfare of the total religious life program, encourage and give support to our religious foundation workers to operate in the best and the fullest tradition of their beliefs — with full respect for their brothers of other faiths, who join with them in service to our students.

RESPONSIBILITIES OF THE STUDENT PERSONNEL WORKER AS THEY RELATE TO THE PLURALISTIC COLLEGE COMMUNITY

Kathryn L. Hopwood

Dean of Students, Hunter College

DR. KAMM has been emphasizing those concerns which unite student personnel and religious workers and has described these compatriots as teammates with the faculty in the process of educating students.

I should like to focus attention for a few minutes on the particular functions of the student personnel worker in college communities where many kinds of religious beliefs are represented together with various varieties of secular humanism. Three questions are relevant:

1. How does the personnel worker function in terms of his own personal commitment in the midst of a pluralistic society?
2. How does he function with religious group activities both on and off the campus?
3. How does he function in the one to one counseling relationship when problems lie in the general area of values and religious belief?

First, what does the student personnel worker do about his own religious beliefs and practices when he is functioning in a multifaith situation? For some this is no problem, but others find themselves in internal conflict on such matters. None of us approaches our task from a sterile background and if we are to perform effectively

and comfortably we must come to grips with whatever personal reconciliation is necessary in order to work in close proximity with religious practices and tenets which are at variance with our own. The person who, upon careful self-examination, cannot thus function with a free conscience and reasonable objectivity will be happier and more effective if he betakes himself to an institution which conforms to his beliefs. He who is able to work through a kind of personal reconciliation that he can hold with integrity will find the opportunity to work in the midst of diversity a stimulating and enriching experience, as well, indeed, as a kind of catalyst for the deepening of his own faith.

Second, what is the relationship of the student personnel worker to religious group activity? Certainly the pluralistic college community should have two kinds of religious program. One of these, carried on off the campus, should be sectarian, credal and devotional. Here doctrine should be well taught and expounded; worship services should be held; and in sacramentally-oriented groups frequent opportunities should be provided for students to receive these ministrations. All of this is the pri-

mary responsibility of the religious center and the college personnel worker plays no part beyond sympathetic interest and encouragement.

But the college itself has a responsibility to demonstrate and call attention to the impact of the religious spirit on all aspects of life. Here the personnel worker does have a part. With students and faculty he may implement lectures, colloquies and forums at which scientists, poets, professional men and women, scholars, dramatists and many others may show how the religious spirit affects their work. A leader in the German resistance movement tells how her religious faith sustained her in concentration camps; an historian reads a moving chapter from his new book; an eminent judge traces the growth of moral concepts through Jewish law; a novelist discusses in a colloquy the significance of Pasternak's stand. In all of these the overtones of the religious spirit are evident.

The personnel worker also has an opportunity to serve through the training of undergraduate assistants for residence halls, sororities, fraternities and other groups. While one of the basic principles in the use of such undergraduate aides is that they should make referrals to professional counselors and not attempt to do the counseling themselves, nevertheless they should be sensitized to the needs which are likely to develop in bewildered new students, should be ready to listen sympathetically and obtain specialized appropriate assistance for these searchers. But even the identification of a religious problem sometimes requires a degree of psychological sophistication. Not infrequently the freshman who repudiates her traditional faith is in reality striking out at the whole system of formal controls which she equates with orthodoxy and is seeking to establish herself as an inner-directed person. Whether we like it or not, students are going to counsel students, and any light which we can inject into the endless residence hall bull sessions will be helpful.

IN SOME PLURALISTIC SITUATIONS there is no observance of any religious holiday.

Others find it satisfactory to members of all faiths if programs are held in which the theme is developed completely through the media of art forms — poetry, music, painting, sculpture, without private interpretation. When art, theatre, and music students combine their talents and do research to develop such a program built around Christmas or Passover the result can be both instructive and aesthetically moving. It is ordinarily acceptable to those whose faith is observed, without making uncomfortable those who come for cultural reasons. Occasionally, of course, it is hard to determine where art ends and doctrine begins. I remember one little Irish girl who had volunteered to make a poster announcing a Passover Assembly. Having in mind our admonition that nothing doctrinal should be used she burst breathlessly into the office to ask "Tell me just one thing. Is the head of Moses *doctrinal*?" I regret to report that the Dean didn't know!

Opportunities for acquainting students with the religious practices of other faiths are always at hand. For example at our freshman camp this fall, we sent one bus early on Friday afternoon so that those girls who wished might arrive before sundown and might light the candles. We had a half hour Jewish service on Friday evening. We observed the Jewish dietary laws throughout the camp period, observed a Catholic ember day on Saturday, and had practically the entire camp in Mass on Sunday morning. At last year's camp, when the Catholic and Protestant services were at different hours, the Jewish girls, in a spirit of equanimity, attended both services. They considerably swelled both congregations and, incidentally, were the only ones who spent all of Sunday morning in Church! Even though religion was not on the agenda it was one of the most widely discussed topics throughout the camp.

FOR THE THIRD AREA which I wanted to discuss, that of the relationship of the student personnel worker to counseling on religious matters, I have time for only a word. All professional counselors are trained to work with a client within *his* frame of refer-

ence (not that of the counselor) though the practice of this fundamental precept is less easy than it sounds. We are not yet entirely clear on what we mean by religious counseling. What is a religious problem? Does not every decision-making situation involve reconciliation with the client's belief of what is fundamentally important? Who should do religious counseling? Most professional counselors cannot verbalize in this area. The whole vocabulary is foreign to them. Should clergymen do religious counseling, if by this we imply clarification of alternatives? The clergyman's great contribution may come through the establishment of one alternative which demands sacrifice, obedience and devotion and which offers in return security and meaning for existence. Certainly religion and the disciplines of personal adjustment have much to learn from each other but the nature of this relationship needs the careful exploration it is now receiving.

In large part, the goals of the counselor, the religious worker, and the faculty member are the same. They aim at the develop-

ment of a person who knows and accepts himself against the rich background of the inherited learning of past ages, who discovers a place for himself in this tradition and who faces the future with vision, ready to make his contribution in a purposeful existence. Philosophers and educators of all times have defined this "educated man." But the description which always comes first to my mind is found in Cardinal Newman's *Idea of a University*. He writes:

But the intellect which has been disciplined to the perfection of its powers, which knows, and thinks while it knows, which has learned to leaven the dense mass of facts and events with the elastic force of reason, such an intellect cannot be partial, cannot be exclusive, cannot be impetuous, cannot be at a loss, cannot but be patient, collected, and majestically calm, because it discerns the end in every beginning, the origin in every end, the law in every interruption, the limit in each delay; because it ever knows where it stands, and how its path lies from one point to another.

Here is indeed the consummate goal of education to which we all come with fresh dedication and an abundant hope.

THE ROLE OF PROFESSIONAL RELIGIOUS WORKERS IN A STATE UNIVERSITY

Luther H. Harshbarger

Chaplain and Coordinator of Religious Affairs, Pennsylvania State University

EACH PROFESSIONAL RELIGIOUS worker is required to operate in the context of a particular university. However, the effectiveness of his work must be judged in terms of his contribution to the central objective of any university, its educational task, as well as to his particular religious tradition.

It is not correct, therefore, in my opinion, to classify a religious worker merely as a personnel worker. The peculiar function of the professional religious worker is to practice and to teach, to bear witness to his faith, in the context of the *entire* university community. In one sense he represents a special discipline, parallel in some respects to the academic disciplines in the university.

His understanding of man's nature and destiny derives from his religious perspective, and his task is to make this perspective creditable and relevant to the entire university community — students, faculty and administration. He is called to speak with some cogency in conviction to the problems of faith which face all persons in this community.

This means a professional religious worker acts as a counselor, a pastor, a teacher, a leader of worship, a lecturer and an administrator. His effectiveness in any area of university life is determined by his competence in that particular area. Dogmatism, certainty, enthusiasm, or even dignity cannot serve as substitutes for his abil-

ity to make his message or his practice relevant to the particular situation.

A coordinator of religious affairs, chaplain, or director of religious life (whatever his title may be called) serves as a focus for the different religious groups. He is concerned that they may make a real contribution to the life of the university and that the university understands and appreciates their work. This is not an easy task to perform. He works in an area where policies are ambiguous. He attempts to resolve differences in a religiously pluralistic situation. Agreement on any kind of action among religious workers places severe demands on the time and energy of all concerned. If the university were a more perfect instrument for achieving the integration of life, a coordinator would be much more concerned about, or critical of, the fragmentation of the religious community. But since it is not, it is necessary for both parties — the religious workers and those in the university — to show patience and be alert and fair in order to allow for the widest possible freedom for every group. In the celebrations of religious holidays and in other matters, it seems to me that a university should allow the greatest amount of freedom of action.

A university, however, has a right to expect the maximum cooperation from representatives of the religious community in all those matters where agreement is proper in return for the respect, on the part of the university, for the integrity of each religious tradition. In light of my observation, universities would often be more open and understanding if religious workers understood their university better, were more discrete in their strategy and showed more interest in the university community as a whole and manifested less zeal for their own particular adherence. At the same time personnel workers ought to understand the necessity of judgment and criticism which arises out of the profound concern of clergymen, and not suffer trauma every time their work is criticized.

I shall comment briefly on three areas in which cooperation may be mutually reward-

ing. The first of these is in the area of *counseling*. One of my colleagues maintains that counseling is inimical to scholarship. This may well be true if we mean by counseling merely adjustment to the status quo. But this is not my conception of counseling, in particular religious counseling. It is not merely the rebellion on the part of students that drives them into the counseling situation. Many of them come because they are concerned, as a result of profound inner reflection, about basic and ultimate questions. The problems they initially raise may appear on the surface to be superficial but underneath there may be a religious dimension — problems of guilt, matters involving the very ground of being, etc.

The religious counselor, in my experience, uses many of the same kinds of counseling techniques as his colleagues in the university, since in most instances his training has been similar to theirs. He is not a "man with the answers," as is often presumed. Rather he is aware of his limitations and of the need to make referrals. But his goal may be different. He is less concerned about immediate adjustment and more concerned about ultimate questions and values. There are dangers in this approach. A chaplain's office can become an escape hatch for a student who is to be called before a disciplinary committee. A minister, priest, or rabbi may also find himself assuming the role of a special pleader for one of his own clients. When he is competent, however, problems of many kinds may be referred to him.

There is a second concern, which has been mentioned several times in this conference, as well as in the centennial volume and in the press, namely, the problem of *moral standards*. Just a week ago, I was in a conference of deans in which the problems which faced American prisoners of war in Korea were discussed. Images these men had of themselves, of the communists, of their own leaders, and friends at home were considered. It was not easy to say, off hand, what was moral, immoral, amoral. In short, "right" and "wrong" in the complex situation faced by these men. The

same is true on the college campus. There are many different approaches to the same problem. We live in a time where the widely held image of success needs to be questioned. Moralistic answers can be more or less meaningless. A religious counselor, drawing on the rich resources of his faith and his understanding of sin, has a basis for motivating and stabilizing the character of students. He should, therefore, not be asked to conform without question, to the personnel policy of the university because many of the situations which arise on our campuses, described practically every day in our newspapers, simply reveal the bankruptcy of our moral pretensions. We ought to recognize this and not expect the religious man to support our so-called "democratic" moralism.

And may I add, parenthetically, since we all alike are subject to ulcers, coronary

thrombosis, alcoholism, and all the rest, that we should not regard the clergy as the paragon of moral virtue. We all have our limitations and view life from our own perspectives and power positions. Hence, we all need to learn how to practice charity.

Finally I want to say one word about the program. A philosophy of programming has far-reaching ramifications for all of our work together and involves questions which relate to character development, value standards, and moral principles. The religious worker has a great opportunity to help students and faculty alike to understand the content of their faith, the dynamics of their culture, the depths of personality, dimensions of social responsibility, and some notion of our spiritual heritage without which we are not a people. These are areas in which every citizen will make some decision whether he be Christian or Jew.

C. STUDENT RELIGIOUS CENTERS

In this section the symposium participants describe (1) recent changes in student work in their respective religious centers and (2) discuss relationships they believe should be obtained between student religious centers and their respective universities. Discussion of specific problems such as interreligious relationships and means for co-ordinating programs in the respective religious centers with one another and with those provided by the University, joint lectureships, credit courses in religious foundations and Religious Emphasis Weeks, are omitted.

STUDENT RELIGIOUS CENTERS

Bradford S. Abernethy, Chairman

Chaplain, Rutgers University

I. What Significant Changes Has Student Work Undergone in Recent Years?

Rabbi Max D. Ticktin.¹ For thirty-five years, B'nai B'rith, a national Jewish organization has sponsored Hillel Foundations on some two hundred campuses in this country and abroad. Within this agency, I think of my role as a combination teacher, interpreter of Jewish traditions, group

worker, and religious counselor. My base of operations is a building located within a transitional community. The objectives of our Hillel Foundations are to provide the Jewish student with a knowledge of Jewish life through the study of faith, history, and life patterns of the Jewish people; to lead him out of a pre-critical religious faith, and to aid him in the discovery of personal commitments and loyalties that are meaningful, intellectually defensible, and appropriate to his needs; to enable him to build

¹Director, B'nai B'rith Hillel Foundation, The University of Wisconsin.

up a sense of at-homeness in the history of his people and faith traditions to afford him opportunity for self-expression in the arts; and to aid him to conceive of himself as a part of a creative student community, both in the Jewish group and in the larger university community with opportunities for fellowship in each one.

How do we seek to realize these objectives? In former days, major emphases were placed on group activities within our student foundations that enabled students to establish vital and meaningful self-identification patterns. More recently, with the upsurge of theological thinking in the American community at large, many of us have sought to indicate the relevance of Jewish religious thought to the writings of contemporary Christian and Jewish thinkers like Buber. I have found that while this emphasis is meaningful; it too has limitations. In the pious and secular America in which we live, we frequently answer questions that haven't been asked. I venture to suggest a new pedagogical approach to avoid some of these limitations.

Many of our students today approach religion in a manner which separates their minds from the objective truth; their ideas from values. Some students, for example, look upon our religious institutions and traditions as legendary and regard faith as something which is good in itself. If we can discover in our programming how to concentrate on students as individuals, how to address ourselves to their individual situations, we may be able to help them discover the relation of faith and action; to sense the presence of God where they are; to appreciate those qualities of religion which are not necessarily pragmatic and efficient; and to view their daily life decisions from a spiritual perspective.

In a university, students learn to understand and to use power in and among men and in the world above and about them; they learn to appreciate, to some extent, beauty. But it is only in certain specific programs at our religious centers that they are likely to learn how to acquire a sense of order, of awe, of wonder, and of appre-

ciation for God's bounties. Within this framework, in one-to-one counseling situations, under circumstances where a student may come either for recreation or worship, we have presented to us (sometimes forced upon us by students who break through the impersonality and anonymity of the large state university) a rare opportunity for service.

In this pedagogic approach, a major part of my ministry is now directed toward helping students give earnest consideration to what Jewish group existence means to them. This is especially important today because we know all too well that in our free society, Americanism, or democracy, can become "a compulsory common creed," as one author has called it, or an all encompassing way of life which blurs our many differences. Jewish students need to learn, as do their counterparts, that they are not necessarily just like everyone else; that membership in the Jewish community of faith is not achieved without self-discipline. When this is understood, the discovery and deepening of one's faith can become a Holy Pilgrimage. Here, certain specific teachings out of my tradition are helpful. I have found, for instance, that there are an increasing number of students who want to speak about religion and their vocation, about religion and marriage, about religion and the powers and mysteries of sex. This has encouraged me to think that I have a special ministry in my tradition for students in these areas. The newer emphasis in my work is thus on a one-to-one relationship on counseling situations and on the small group contacts in study and cell groups.

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*The Reverend George Garrels:*² The construction of a new center at the University of Minnesota, in 1953, has introduced important changes in our work. A chapel and a rather large lounge area; a cafeteria and a large recreation area, used as theatre; a rectory in the student center; a library, study rooms and student offices have altered

²Chaplain, Newman Foundation and Chapel of St. Robert, University of Minnesota. National Chaplain, Federation of Newman Clubs.

the character of our work. Further, the presence of this new center has changed our whole position on campus. Students take us much more seriously. They are impressed, odd as it may seem, by the fact that we have spent some money on a facility for them.

Cardinal Newman was selected as our patron for a very important reason. To us, the Newman Club Chaplains, his philosophy of education expressed the purposes of the truly educated person, namely, that knowledge is sought for its own sake rather than for the sake of utility. Students, today, need to be constantly reminded that the mastery of knowledge should be a primary goal of a student. And in our center the mastery of religious knowledge, or theology, by the student is placed in the foreground.

Since we have had a chapel, our liturgical life brightened considerably. We now can expect all of our students to attend divine services. At present they may not be as enthusiastic and as regular in attendance at chapel, as they are in the football stadium, but that is our goal. We are also better able to provide opportunities for each student to keep up with the latest developments in Catholic thought — the study of Scripture, medical ethics and recent philosophical writings — and to expand our intramural, drama, choir, and musical programs.

In general I would subscribe to Rabbi Ticktin's fundamental position. We, too, seek to relate a student's faith to all his decisions in life. Our approach differs in some respects. In a large university center, because only a limited number of priests who are engaged for the most part in parochial work are available, our major emphasis is parochial. A Catholic student center's major role, however, is meant to be not only parochial but also educational.

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*Dr. James R. Hine:*³ In our work at the McKinley Foundation at the University of Illinois we have, in recent years, de-emphasized the purely social and recreational as-

pects of our program and given more attention to biblical and theological study groups and to the vocation of the student as student. The stress on activities in former years, placed us in direct competition with other student activities. Now we encourage our students to look upon their academic work and professional training as *their* Christian vocation — their calling; and to consider their living unit and extracurricular activities as the place in which they may most effectively bear witness to their faith.

This change in emphasis is leading us to conceive of our work in terms of a mission to the entire university community, not just to single undergraduates but to single and married undergraduates and graduate students, teaching fellows and faculty. The presence of an increasing number of students with families has contributed to this basic change and made us more aware of our relationship to the entire university community.

2. How Do You Conceive of Your Relationship to the University?

The Reverend George Garrels: How is our program related to the university? How does the university view the work we do? What status does, or should, the university grant to the religious centers? These are questions all religious workers ask themselves. Usually a priest, chaplain, or director of a student religious center comes on a university campus very quietly, without fanfare. He frequently does not know at what point he is recognized by the university. He is, of course, recognized by his fellow religionists and by members of the student council of religion and the council of religious advisors. But is this university recognition? The first indication that I was recognized, but not fully integrated into the life of the University, was when I got an invitation addressed to "Reverend and Mrs. Garrels."

Our relationships to a university may be described in terms of three stages. The first may be characterized by *benevolent tolerance*. In this stage the university, generally speaking, recognizes us as representa-

³Director, McKinley Foundation, University of Illinois.

tives of churches or parishes and as advisors to student groups. Some chaplains do not welcome this latter role. Personally I rather like it. I appreciate having the books of our student organization, the Newman Club, audited by a university office. It is a great relief to me to have someone outside of my own organization supervise our finances. I also like the fact that the university treats us like all other student groups and requires chaperones at our social functions. I like the fact that the university exercises scholastic supervision by making it impossible for students who are on academic probation to hold an office or participate actively in our program. Thus, I applaud this kind of supervision. I also welcome the presence on our campus of a coordinator of student religious activities who serves as a liaison officer between us and the university.

However, I do not see these relationships as a final stage. I hope we may move on to a further stage, *friendly cooperation*. By this I mean real concern on the part of the university for the welfare and the development of campus religious centers, opportunity for religious advisors to have a part in the planning of orientation programs and in certain other campus activities; provisions for adequate space in new campus developments for religious centers, etc.

This stage of friendly cooperation, I hope would be followed by the gradual recognition of our religious centers as more than just another university student group — more than just a sectarian activity. The third stage in this development, I shall characterize as *open esteem*. By open esteem I mean the development of a general university atmosphere in which, for example, diverse and orthodox religious commitments are respected, and in which allowance is made in the university's program for religious celebrations sponsored, not by the university, but by our organizations. Above all else, it would mean that the university would acknowledge that it is dealing with students who are committed to particular religious traditions, coming as it were from the hands of parents and previous teachers committed to a particular faith, and would

encourage each student to continue and develop that commitment while he is a student. It would also mean that from time to time the university would make provision for each chaplain to meet in special assemblies with his own students — medical, law students, majors in business, etc. — so that he might talk to them, for example, about the ethics of their professions. Such an opportunity would enable him to make a distinctive contribution to university life. Also, would encourage the student to view him and the work of the religious centers as a part of the university.

May I conclude by saying that at present we are asking the university to bear with us, to assist us, correct our defects and help us in every legitimate way so that we may move from a state of benevolent tolerance into a condition of friendly cooperation and, ultimately, I hope, into a relationship in which there would be open esteem for our traditions and customs and for genuine commitment to the religious life.

* * * * *

Rabbi Max D. Ticktin: The wide variation in local situations make generalizations about relationships between religious centers and university administration and faculty difficult. I am grateful for the questions raised by Father Garrels and Glenn Olds and Rabbi Arthur Lelyveld in the Centennial Volume⁴ which point to the deeper relationships between the communities of faith and learning. I believe that we have a right to seek the cooperation and the esteem of the university. We must, however, recognize that a state university should be an open society, be neutral, be secular. Religious influences should permeate and hallow all aspects of our secular life. But, in my judgment, a state university is neither secular, in the sense that it is organized to oppose religion, nor secular in the sense that it is an inferior society, as some of its defenders or attackers have made it out to be. Rather, it is a neutral community, rich in human and spiritual re-

⁴Ibid., Chapters XIV and XV.

sources, to be hallowed by the ones who live in the presence of the Holy One.

* * * * *

Dr. James R. Hine: Through the years our relationship to the university has been most cordial and cooperative. We have never felt, as indicated by one of my colleagues on the panel, that we were not wanted, or that we were on the fringe of the campus. Quite to the contrary, we have at times felt that the university often has been too kind and uncritical of us. We have needed and deserved their criticism. And

by the same token the university has, at times, needed our criticism. I thus covet our independence and the freedom we have to "speak to the university."

We need, however more effectively to correlate our work with the university and with the other student foundations and student groups to achieve our mutual aims. Conversations between those in the administration and personnel officers, those on the faculty and in the religious centers, need to be encouraged. Such consultation will lead to more cooperative planning and reduce competition and misunderstanding.

D. THE ROLE OF THE ADMINISTRATION

In addition to the presentation in this section, ERNEST O. MELBY, Professor of Higher Education at the Michigan State University, formerly President of the University of Montana and Dean of the College of Education at New York University, discussed the place of religious values in institutions of higher learning with special reference to the international crises, and LEWIS W. JONES, President of the National Conference of Christians and Jews, formerly President of Rutgers University and the University of Arkansas, called attention to the severe competition between the various academic disciplines, and stressed the need for strengthening the arts and humanities — "those disciplines which enhance and enrich the human spirit."

THE PLACE OF RELIGION IN A STATE UNIVERSITY

John W. Ashton

Vice President, Indiana University

IN GENERAL, it has seemed to me that administrations have been at least as ready to consider a place for religion on the campus as have faculty. They do have to be concerned as to the legal implications in the state in which they are operating: not only the letter of the law but the dangers to the general positions of the university in the state if a lawsuit is started by what may be only a small but vociferous group of citizens. Hence any plan for working in this field must be carefully scrutinized. It is significant and comforting that the issue has seldom been raised in the courts even though, as Seymour Smith's study shows, courses in religion are available in most state universities.

With respect to the relationship to the religious workers on or near the campus, the administrators are likely to feel first of all that the foundations need to define more clearly their own purposes before we can determine how substantial a place they should have on the campus. Are they really religious organizations devoted to strengthening and deepening the faith of their students and offering religious opportunity to those without a church affiliation heretofore? Or, are they social organizations competing, for the most part not very effectively, with the often already over-organized program of activities on the campus? Halls of residence, fraternities, unions all have rich, if time consuming, programs that can

fill the students' hours with activity at least as worthwhile as any offered by the foundations, and in general, they can do it better. The area of religious counseling is, however, one which we expect the religious bodies to assume, whether through foundations or the local churches. A campus coordinator of religion can at best serve only, as his title indicates, to give an element of unity to the diverse efforts of the religious groups.

The university also has a right to expect that the campus religious workers and foundations leaders will somehow make their peace with the local churches. In a university located in a small community, this may be a much greater problem than in a metropolitan area. If there is competition between the local church and its denomination's campus workers, the university must, as best it can, remain aloof.

On our own campus, we do have located the YMCA and YWCA, which have offices in a university building, as interfaith organizations of long standing. They carry on programs varying from year to year from watered down social service and promotion efforts to raise the budget to, more happily, a real attempt to set the members thinking about the pertinence of religion to their own daily life and activities.

We also have on the campus a small interfaith chapel, designed for meditation by students of all — or no faiths. This was a gift of an alumnus, and does serve as a real symbol of religious interest on the campus. The skeptics might observe that it is right next to the nearly completed addition to our union building which is, I suppose, more than a hundred times as big.

FINALLY, WE HAVE THE vexing question of the place of courses in religion (or theology) in the curriculum. This is the crux, for we are after all academic institutions, a fact that we sometimes forget in our talk about educating the whole person. However important the other phases of religious activity may be, the central function of the university is the provision of a teaching and research program that will help the student to attain maturity and, we hope, some meas-

a special issue on

RELIGION AND THE STATE UNIVERSITY

interpreting the National Consultative Conference held at the University of Michigan, November, 1958

THE CONTENTS WILL INCLUDE:

"Open Doors for Religion in State Universities," by Clarence P. Shedd, Pacific School of Religion

"The Personnel Worker and Religion on the Campus," by Dorothy V. N. Brooks, Cornell University

"Some Larger Meanings of the Conference," by Dumont F. Kenny, National Conference of Christians and Jews

"The Meaning of the Conference for the Curriculum," by Robert Michaelson, State University of Iowa

"The Changing Setting in the State University," by J. W. Ashton, Indiana University

"Religious Commitment and the University Teaching of Religion," three articles by J. Edward Dirks, Yale University, Rabbi Arthur Gilbert, Anti-Defamation League of B'nai B'rith, and Anthony Nemetz, Ohio State University

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ure of profundity through a knowledge of the great disciplines. Universities cannot and should not be all things to all men.

The conference thrashed over many of the problems inherent in the curricular problems of religion. Such courses certainly must compete for budgets, e.g. on their own merits. If they cannot be given with as high quality as any other areas in the humanities or social sciences, they should not be given at all. As to the nature of those courses, whether they should be "objective" (whatever that is), whether they should be given by "committed" persons in any other sense that any good teacher is committed, provoked lengthy and, as usual, inconclusive discussions.

I would be willing, however, to lay down one fundamental principle, no less fundamental though it is stated negatively, to which I would adhere both as churchman and as university administrator. The state university, at least, can never embark on a program of religious indoctrination designed to bring about or to strengthen the adherence of the students to any particular religious faith. This is the responsibility of

the churches, and each should expect to provide the proper training of its own body and do whatever proselytising it wishes to. The university may give a background and a basis for religious attitudes and faith by its resources of knowledge in the humanities and the social sciences.

Secondly, the state university should recognize in its curriculum that religion is and has always been a valid and vital part of man's experience both in history and the contemporary world. Therefore, it deserves exactly the same place in the curriculum as any other discipline — no less and no more. The fact that the study of religion cuts across the boundaries of departments offers for it opportunities for interdisciplinary study not shared by more limited subjects, but the standards of performance both in teaching and research, both by the faculty member and the student, should be as high as those in any other field in the university's program. It is only thus that proper weight and attention can be given to the study of religion. It is only on these terms that a responsible faculty can be helped to see this as a necessary as well as a legitimate part of the curriculum.

THE ROLE OF THE ADMINISTRATOR IN IMPLEMENTING POLICIES

Harry Philpot

Vice President, University of Florida

WE HAVE HAD AMPLE DEMONSTRATION at the conference that state universities have been making increased provisions for the teaching of religion and student religious life in the past two decades. While most of our early state universities made provisions for these activities, similar to those found in private and church-related institutions, we witnessed a period in the early part of the century when the prevailing administrative point of view was one in which the institution assumed no official responsibility for religious instruction or activities. The more favorable climate of opinion toward teaching religion and toward religious ac-

tivities present today could never have developed without administrative support and initiative.

All of us recognize that there is a tendency on the part of both faculty members and students to view the administrator as a necessary evil whose chief function is pictured as one of impeding progress and the development of new programs. Such a cynical view is obviously false, when one considers the tremendous impact of individual administrators on certain institutions in our nation. While all of our presidents serve under the sufferance and the policies of some form of governing board, the fact re-

mains that they are usually vested with powerful authority in institutional matters. In many institutions they hold an absolute veto power over the actions of faculty committees, the university senate, and the faculties of individual colleges. One of the chief problems facing a state university president is that of administering potentially autocratic power in the most democratic manner possible.

For this reason one may be sure that the developments in religion in our state universities in the last twenty years could not have taken place without the active support of the president and other administrators. Institutions can be cited which were completely lacking in official concern for religion but which changed such a policy sharply with the advent of a new administration.

While I believe it would be possible for an institution to establish a significant program in the teaching of religion and religious activities with only permissive support from the administration, I see no way in which this could be done in the face of active opposition. Even a ground swell of faculty sentiment favorable to such a program would be halted at the annual or biennial Armageddon of budget making.

GIVEN AN ADMINISTRATION which wishes to provide adequate instructional programs in religion and to assume a proper role in the religious activities of its students, what procedures are best to follow? While we have suggested that the faculty cannot impose its will on an unfavorable administration, it is equally true that an instructional program particularly, and an activities program to a lesser degree, cannot be imposed by the administration on a faculty drawn up in opposition. The obvious procedure is the one most familiar in administrative functioning — appointing a committee to consider the problem and to draw up a plan for action. The foundation for the instructional program in religion and an organization of religious activities was laid at my own institution in 1944 when President Emeritus John J. Tigert estab-

lished such a committee of five faculty members.

A group such as this should be representative of as many aspects of the university as possible, while remaining small enough to function effectively. It is imperative that the persons chosen to serve on the committee have the respect of their colleagues and that they are characterized by a broad educational vision. We disclose a secret of the trade, but it should be admitted that the administrator is in a position to influence, if not determine, the conclusion of such a study through the selection of the members of this committee.

Most of the instructional positions in religion which have been provided in recent years and most of the new activity programs have developed from the work of such groups as outlined here. Student support and concern have been of great importance in making this expansion possible. In general, such developments have taken place without pressure from outside religious groups or churches. In cases where the latter has been present, efforts to develop a constructive program have often come to naught. However, the support and approval of such groups, as distinguished from a pressure campaign, have been of assistance.

LET US ASSUME that such a committee or committees recommend the establishment of a department of religion and the securing of a college chaplain or a coordinator of religious activities. It is at this point that the administrator becomes, in essence, the take-charge individual. Budgetary provision must be made for such a program, and its vitality is certainly determined in part by the adequacy of this. With funds provided, the next problem is that of adequately staffing the positions established. The concerned administrator will seek the highest caliber of leadership available and give this staff the freedom necessary to develop the most adequate program.

Once this program of instruction and activities is under way, the administrator faces issues of a different kind. Since he is extremely sensitive to public opinion and reaction, he must, of course, consider this

as it may be pertinent to the religious area. He has an obligation to provide the same kind of academic freedom for his staff in religion as in other divisions. Since this is a particularly sensitive area, he may find that any kind of program undertaken will create opposition from someone. During the last year, I believe that almost every speaker on a religious subject brought to our campus has provided the president's office with from one to twenty letters objecting to such an invitation. However, the same thing is true of almost everything else that is vital and live on the campus, and of some things which are not quite so important.

The administrator with great enthusiasm and sincere interest in the religious program has a further problem in guarding against personal interference with this. Since he has general oversight for everything, he has neither the time nor the energy to take charge of any particular parts of the program. Sympathetic help and sup-

port, indicating his interest by attendance and participation when invited, and providing for the material needs of the program are the responsibilities which he can acceptably fulfill. I must confess, in all honesty, that the line between support and direction of such a program is not always easy to draw.

Finally, it should be recognized that no provisions for the teaching of religion and for a religious activities program can be static. We have found it helpful in our institution in the last year to appoint a joint faculty and student committee to evaluate our total program and to make recommendations for its improvement. The recommendations of this group are on my desk at the present time and call for certain changes and adjustments for the future. If the administrator can stop running here and there, perhaps he can give proper attention to the improvement and strengthening of the program of religion on his own campus.

IV. Appraisal

Dr. Howard Y. McClusky, Chairman of the University of Michigan Centennial Commission, and Professor of Educational Psychology and Consultant in Community Education, presided at the concluding evaluation session. After commenting briefly on questions discussed in the twenty small group meetings, directed by Dr. William W. McKee, Associate Director of Merrill-Palmer School in Detroit, he presented the three religious leaders, invited to evaluate the conference from their respective perspectives, whose papers appear in this section.

SPECIFIC ISSUES ARE FACED

Charles W. Albright

Executive Secretary, National Newman Club Federation

TO ME, ONE OF THE STRONGEST features of this conference was the open way in which concrete issues were discussed. Even when we concerned ourselves with theory, ideas, and ideals, we related them to concrete reality, to specific situations. This was due, in large part, to the excellent initial information and literature, including a list of specific propositions and the centennial volume which were available in ad-

vance of the conference. When I first read that list of propositions offered as the basis for discussion during the conference, I remarked that if this conference will discuss these issues in as straightforward a manner as they have been presented, something worthwhile can be accomplished. I was not disappointed.

From my own personal point of view there were several highlights. I shall men-

tion three. First, the initial address by Herman Wornom, which I felt set the pace for the whole conference. I would like to cite two quotations from this address which Dr. Wornom stated were his "presuppositions." "Religion should have the same curricular status as any other major discipline both for teaching and for research," and "Religion in a State University should be dealt with academically in terms of the pluralistic status of religion in America." For my part, and I speak here as representative of the Catholic viewpoint, it was precisely because we anticipated that an expression of these presuppositions would be given an honest hearing that we felt there was good reason for hope in such a conference.

I was also favorably impressed by the paper read by Paul Kauper on law and public opinion as it relates to religion in the State University. He performed a valuable service in clearing the air of a number of fears. These fears, honestly held by many, occasionally serve as excuses for inaction or opposition. Such fears were allayed, or at least seriously questioned, by Dr. Kauper's presentation. This will help us to face up to problems in this area in a more positive and practical spirit.

The third high point of the conference was the address by Dr. Clarence Proudly Shedd. His optimistic approach added a dynamic tone and needed temper to the conference.¹

I would also like to comment on two matters where confusion and misunderstanding constantly arise and toward which the conference deliberations and discussions may, in future years, help clarify and encourage practical action. The first has to do with courses in religion and the second concerns the status granted by State Universities to professional student religious workers.

It is frequently assumed that courses that treat religion as an aspect of some discipline other than theology, periphery courses, or what I would call "courses about religion,"

meet the religious needs of students, or may be substituted for the direct and unapologetic teaching of theology. There is, in my opinion, a certain intellectual dishonesty inherent in such a policy, or at least it indicates a basic misunderstanding of what we mean by positive religion. I am not saying that religion in this broad sense should have no place in the curriculum of a State University. I am merely pointing out that courses of this kind are no substitute for courses which present a particular faith, religion, or theology with integrity. This distinction was made in the conference and in the essays in the Centennial Volume. It is a basic and crucial distinction, which I recognize a large number do not now accept.

The emphasis placed in this conference on the need for all religious workers continually to improve their own professional competence was statutory. I would agree, as I suspect all other religious workers would agree, that this emphasis is needed. However, I would go on to say that the status and recognition in many universities needs clarification. Even though we may be now and in the future separated geographically, that is located off university property, we are an integral part of the university community. In order effectively to serve the university and the students, our distinctive work and role should be officially recognized by the university. I hope that in the future greater recognition will be deserved and granted to those who have given their lives to this important calling and profession.

During this conference we have been reminded several times that there are particular problems in particular places; that we cannot, therefore, set down general rules to cover all situations. In this I agree. Yet I hope, and believe, that this conference may stimulate more immediate and direct and practical thought and actions. Attention to theory and ideal programs, unsupported by action, merely creates a vacuum. We need to act. To wait until the situation is ideal simply means acquiescence to the status quo.

¹Excerpts from the address appear in *The Journal of Higher Education*, April, 1959.

SOME UNRESOLVED ISSUES

Harry Kaplan

Director, B'nai B'rith Hillel Foundation

THE CONFERENCE WAS eminently successful in bringing together distinguished educational and religious leaders in state universities from every part of America and in creating an informal atmosphere in which the frank exchange of opinion was encouraged. The program was carefully planned and structured. I know, personally, what years of effort went into this undertaking and what careful thought, prayerful approach and continuous expenditure of energy were involved. The conference addresses and the various discussion meetings reflected this advanced preparation. Important and relevant questions were discussed in a manner that contributed to our understanding and broadened and enriched our individual perspectives. In all of these respects the conference was successful. I join with others in expressing sincere appreciation to the men and women who made this such a unique experience possible.

The problems of the conference were approached within the framework of a common background — the background of crisis and uneasiness which fills our world and of which we are conscious both on and off the campus. We all shared the feeling that twentieth century man with all his material and practical achievements has somehow failed — failed in those delicate and sensitive areas of the spirit, in human relationships, and in the development of character, without which these material values become empty shadows. We came to the meeting with a common concern that both religion and education must take counsel with each other, and if not find solutions at least discover some ways toward the ultimate resolution of some of the walls and barriers which have divided these disciplines in the past.

There were many concrete achievements resulting from our three day conference.

I should like to comment however on some of the basic issues which were unresolved or treated only in a limited manner. Here, of course, I speak as a Rabbi, a Jewish teacher, and as a Hillel director, but not necessarily as a representative of the entire American Jewish community. There is no complete agreement among the diverse branches of the American Jewry community on this delicate question of religion and education. However, I think I can say that by and large one of the unresolved questions that concerns the Jew in America is this whole question of the relationship of church and state. We were significantly enlightened by addresses at the conference and by the discussions on this theme in the special Centennial Volume. I believe that we can now think more clearly about the cooperative role of religion and education but I for one wish, however, that the conference in presenting this question had also included among the speakers a dynamic advocate of what might be called the other side of this particular question. I suspect that there is another side because in talking to some of my academic and Rabbinical colleagues on my own campus and in other areas of the country I sense a certain uneasiness and questioning. As part of the three-fold approach to religion on the campus, the Hillel Foundations and Jewish leaders of the University religious work are by and large going along with the Protestant and Catholic associates in a general cooperative approach toward facilitating religious influences on the campus. We do so frankly with a type of uneasiness and hesitation because we have already seen what has happened in many areas of primary and secondary education where the separation of church and state has been compromised. I know that there is a difference between the public school and the university. I recog-

nize the voluntary nature of the college campus and the seeming maturity of young people after the age of seventeen and eighteen. I am likewise aware of the basic need of intelligent young people of all ages to examine critically the issues of religion. I cannot help but feel, however, that there are certain dangers which have not all been clearly aired in our discussion of the church and state situation. About these we shall still have to think realistically and clearly and I for one shall need more study, more guidance and more enlightenment on this particular subject.

THE CONFERENCE SPENT considerable time on a second important subject, the *teaching of religion*. Here, too, as a Jewish teacher I sensed both a community of interest as well as a parting of the ways. What do I mean by this observation? There was repeated talk of the need for presenting theology objectively in the college curriculum; and yet as I look at our own tradition of Judaism, I am not so sure that if we were to have a course in the Jewish religion that we would call it theology. Somehow our approach to the spiritual matrix which we call the Hebraic-Christian tradition is from another orientation and emphasis which of course cannot be fully explained within the limitations of the space at my disposal. When we speak of Judaism, we talk not in terms of theology or creeds or of doctrines which have to be explained academically or objectively viewed. To us, the Jewish faith has always represented a stream of influence, a way of life, and a totality of experience which Israel Zangwill once called "a sanctified sociology." That is not completely the same as a theology as I understand the whole background of religious studies. While we are one with our Christian colleagues in the threefold approach, there is a distinctive difference in the way in which Judaism is taught and will in the future be taught.

There is another impression which I could not help but gather from this conference. As I listened to the various discussions and meetings, I could not help but feel that in our enthusiasm and zeal we were perhaps

over stressing the potential influence of *courses in religion*. I know, of course, that as we build our approach to the college campus we recognize that formal instruction is only one of the means of developing the spiritual life of students. Many of us who have taken courses of religion in universities, or even seminaries, have not always discovered that merely multiplication of information and acquisition of knowledge are ultimately translated into a pattern of life or into a way of action. Too often students complain that their Bible courses or curriculum in religion are at times uninspired and pedantic. Unless we can train more skillful and gifted teachers, a course in religion will not in itself bring to youth a vision of the good and true and beautiful.

Furthermore, I did not feel that this conference wrestled dynamically enough with the whole question of *values on the campus* and with the pattern of limited standards and ideals which the student brings to the college from his home, from his community, and in many cases from his church and synagogue. We need not point out that in so many cases these values do not coincide with the great spiritual affirmations of Judaism and Christianity or with the basic imperatives of the Academic tradition. We have not realistically faced what Peter Vierck calls "the problem of the unadjusted man." Perhaps we have been more concerned with adjusting youth to the world in which we live rather than in adjusting youth to the eternal values of the ages.

Finally, when we talk of the field of values I was a little disturbed in this conference, as I have been at other conferences, by an unconscious feeling expressed or unexpressed that somehow religion and the religious forces are the sole repositories of such values. I think it is only fair to point out, as I am sure each of you are aware, that many of those ideals and affirmations which have blossomed into the modern academic tradition and into the pattern of American democracy have come from other streams of influence. At times, that very teacher whom we sometimes pillory as overly secular or perhaps Godless in his teachings

may be, as he is on some campuses, the crusader and the battler for individual rights and human freedoms, at whose side sometimes some of us who are the teachers of religion are not always present.

If we are to build effective bridges on the campus between the religionists and our academic colleagues of both religious or secular backgrounds, we must be conscious not only of our common goals but also of the various ways in which spiritual and educational values may be transmitted to

young people. Future conferences of this nature may well be concerned with continued self-criticism and self-evaluation, in addition to developing that feeling of unanimity in objectives which is perhaps easier to achieve.

We returned to our homes from this eventful meeting with our horizons broadened and our insights deepened but with many unanswered questions which we shall continue to face thoughtfully and prayerfully.

TENSION AND DIALOGUE BETWEEN COMMUNITIES OF FAITH AND LEARNING

J. Edward Dirks

*Stephen Merrell Clements Professor of Christian Methods, Divinity School, Yale University
Editor, The Christian Scholar*

THIS CONSULTATIVE CONFERENCE has been enriched by a diversity in representation and perspective. It has led us to consider a variety of complex issues, many of them illuminated and clarified by important contributions to the thought concerning religion's role in the state universities. We can express genuine gratitude for the preparatory work in writings and in the planning of a conference program. The writing reflects not only the importance of this University's pioneering work in this area, but also represents material which is of permanent significance and high quality. Some of the topics so well considered in the symposium publication have had to be omitted from the conference program. This has been a loss to the conference; but the fact that they are dealt with in the permanent, published material is most valuable. We can express gratitude, equally, for the fact that our program has required a concentrated consideration of the central subject. Religion's involvement in the particular responsibilities of state universities, the reasons behind such an involvement, the demand it makes for programs of strength and diversity, and the continuing call for a coherent philosophy to undergird it adequately, — all this has been treated in intensive ways. From the vantage point of a

world-wide cultural revolution and crisis, demanding dialogue between the thought and work of our universities and our several historical religions, perhaps we have been too "close-in" on our central subject. The immediate practical, structural, and philosophical questions may not be solved as wisely, faithfully, and fundamentally as is essential, unless we see the issues in their widest and most humane dimensions.

The central thrust of this conference has been the wide recognition of the assertion that universities must, if they would be academically and culturally responsible, and if they seek to provide for comprehensive studies in liberal learning, include religion within their scope of work. This inclusion was, moreover, felt to be necessary in three ways — within the curriculum, within the range of extracurricular activities, and within the universities' inter-relationships with the religious centers. The widely-agreed upon necessity for such an inclusion of religion, leaves us with questions, as they were raised here, concerning the precise meaning of the term, "to include." Let us look at the important distinction between the including of religion and the adding of religion. If religion is included, and not only added as a subject for teaching, must this area then not be provided with resources

for intellectual and scholarly renewal in research; to include it only as an area of teaching is not to include it fully within the university. If religion is included, and not only added, the insistence might be made that it needs to be treated both as an academic discipline in itself (the theological area) and in its relations with other academic disciplines, such as the anthropological, linguistic, sociological, philosophical, etc. Or, again, if religion is included, and not only added, must we not expect that it, being a way of looking at reality and a body of basic assumptions, will affect our total philosophy of education? Still another way of putting it is this: if religion is added in an inclusive way, we must be prepared for the insistence that particular religious traditions are not exhausted either as historical-cultural constructs or as the depth dimensions of other fields of inquiry? Will they not insist, as historical faiths, that they stand in tension with culture which is religiously conceived? In their histories it is apparent that the major faiths of Western culture have been as concerned with politics as with piety, with the phenomenon of society as with the phenomenon of the sanctuary. Such issues as these are involved in the question as to what is meant by including religion within the university's scope of responsibility.

The concern for a sense of tension between communities of faith and of inquiry can be best expressed when we turn to the second major area which this consultative conference has considered. This is, of course, the area which has dealt with the attempt to define the appropriate relations between the state universities and the religious foundations. Such an attempt toward clarity is beset, as we have noted, with many obstacles; we have had here a feeling that the existing gap and ambiguity should be closed with better understanding, perhaps even a mutually devised "covenant" in terms of which basic inter-relationships should be conceived.

WE HAVE TWO PROBLEMS which must be kept distinct: the one is the fact that the universities have legitimate academic

and cultural interests in religion and responsibilities for religious needs of its members; the second is that historically, and at best, there is a sense of encounter and tension which is unavoidable when the communities of faith and the communities of inquiry meet at fundamental levels. With regard to this second issue, there needs to be a respect for legal problems, which have been so well clarified here. There needs to be consideration also of educational issues which have been treated within the problems of how religion may be taught. There needs to be concern also for the inescapable critical role which the historical religious tradition will play as a prophetic responsibility. The critical function of the university and the prophetic role of our religious communities are at bottom the source of some tensions. These need not, however, revolve around only one issue, for example around the charge of "fragmentation," a charge often made by both sides with reference to the other. We cannot have a simple homogeneity of university functions in our complex day, any more than we can reduce religious diversity to simplicity.

What we can seek together is something we have referred to as essential to the teaching of religion. Both religious communities and the universities can work toward a common respect for a disciplined methodology in searching for reliable knowledge. That disciplined methodology is an approach of many-sidedness — of non-one-sidedness! Academic inquiry involves this kind of a stance; it is the style of life of an educated man. It is at the same time a central aspect of the transcendent dimension which repeatedly reminds us, "My ways are not your ways, saith the Lord, neither are your thoughts my thoughts." If we would have wisdom and seek to know truth, both in inquiry and in faith, then we must recognize the need we have for diversities of academic disciplines, of religious faiths, of cultures, of universities! We must by definition have done with provincial universities, and provincial faiths. This is why we need dialogue in the great encounter. This is why we needed this conference.

*The position of religion in the
American university is one of tacit compromise*

The state cannot champion religion. The university cannot ignore it. But state universities — government-created and tax supported — are responsible for more than half of the nation's higher education. What should they do, what can they do, in fact what do they do to live with this dilemma?

**RELIGION and the
STATE UNIVERSITY**

edited by Erich A. Walter

Outstanding school administrators, church leaders, student directors, and theologians tackle the question in lively, trenchant, and often controversial chapters.

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The Outlook for Religion in the State Universities

Five writers were invited to give their own ideas on the major problems faced in this issue of RELIGIOUS EDUCATION, against the background of the National Consultative Conference. These are not evaluations, but are additional insights on the subjects discussed.

I

IT IS CLEAR that religion is now to be included in the curriculum of the education offered in state universities. Dr. Paul C. Kauper at the Ann Arbor Conference gave convincing evidence that there are at present no valid legal obstacles to this development and Dr. Seymour Smith reports, "the time has come when virtually all state universities acknowledge that it is legitimate to include the systematic study of religion in the educational program. . . . There is clear evidence that state universities are offering an increasing number of courses in religion."

Thus, the important question is whether this is simply a response to popular demand to include religion merely as a subject to be dealt with as a matter of general interest and professional training or is the result of a changing philosophy which realizes that education, to be education, must deal responsibly with fundamental questions of life and its meaning and expose students to the heritage of man's religious ideas, institutions, and experience.

Actually, the teaching of religion in state universities will probably increase for both reasons and the churches are challenged to see that it is more the latter than the former. Most Protestant leaders in higher education would agree with Father Gustave Weigel when he says, "You cannot keep theology out of the college even if you suppress the school of theology or the department of religion. . . . [The University's] own concern with reality in all of its dimensions inevitably urges it to the theological consideration of the ground of being . . . the secular university has a theological function and must willy nilly perform it. . . . I only ask that

the secular university recognize the limits of its functions."¹

A university curriculm that includes the teaching of religion in historical accuracy and depth, that exposes students to a serious facing of the fundamental questions and to a knowledge of the theological traditions concerned with these questions should have the support of Protestants for a number of reasons.

To begin with, it is in harmony with the historic concern for education that led the Protestants until the end of the last century to be the major initiators of higher learning in this country. As George Williams so clearly states in his study, "The Theological Idea of the University," Protestantism believes in the university as university. "The community of letters is the arm of God for the transmission of culture."² This impulse is now taking on fresh vitality expressed in growing support for church colleges and for the churches' ministry to all centers of learning.

Second, it is the essence of Protestantism to expect the individual to make his own decisions of faith, and it depends for its direction and guidance on the Spirit-guided judgments of individuals expressed through various forms of democratic polity. Protestantism is concerned with theology and dogma, but when it is true to itself it insists that dogmas command themselves to

¹Address to the Association of American Colleges, Kansas City, Missouri, January 7, 1959, "The College and the Dimensions of Reality," Prof. Gustave Weigel.

²Alexander Miller—Address to the Presbyterian Faculty Fellowship, Montreal, North Carolina, 1958.

the mind and heart of the individual rather than being accepted on the authority of tradition, institution, or priesthood. Thus, Protestantism must support that which raises the level of religious understanding and enables the educated to make, in the current atmosphere of religion in general, discriminating judgments and choices between the traditions of faith in America's religious pluralism.

Third, Protestants should welcome a development that strengthens the study of religion as an academic discipline. Being centered in theological seminaries largely separated from other graduate education, religion as a subject for study and research has too often been neglected. High level graduate study of religion in state universities would add to the resources of religious knowledge, help to prepare needed scholars to teach in seminaries, and provide a stimulus and a challenge that would raise the level of theological education.

Fourth, the serious study of religion in the state university will be welcomed because it will encourage the wider exploration of the relation of faith and culture. For some years Protestantism has been preoccupied with its own theological renaissance in the ecumenical movement. It now has a fresh understanding of its faith and is challenged to relate that faith to contemporary culture. Where better could such a challenge be met than on the campus of a great state university? Beginnings have been made in relating Protestant theological insights to contemporary literature, drama, history, and psychology, but they are beginnings only. There is much more to be done. The possible fruits of such interrelations are suggested by Kenneth Boulding when he refers to the provincialism of social scientists and says, "A world of fascinating subcultures within the framework of America's society awaits the social anthropologist, and religion, as an outgrowth of small group inter-action has been shockingly neglected by the social psychologist. . . . While we know a great deal about the Ubangi, we know very little about Jehovah's

Witnesses."³ We know just as little about the Presbyterians, Roman Catholics or Methodists. Apart from some serious work in the field of economics practically nothing has been done to relate Christian faith to the social sciences.

Finally, religion as a full-fledged discipline in the university, should provide a needed critique of all the other disciplines and of the university itself. For while Protestantism accepts the university as a creation of God, it also realizes that education has a potential for evil as well as good. It is aware that academic life is plagued by unjustified confidence in learning in general and by blind faith in particular fields of knowledge. It is conscious of the peculiar temptations of the academic community, pride, arrogance, self-centeredness, and ambition.

This, it holds that the university stands under the judgment of God whether it recognizes the fact or not. Within the pluralism of the university the faculty in religion could provide the insight and understanding whereby such judgments would be given voice. Surely the university stands in need of assistance in finding new foundations for ethical and moral principles in all areas, not merely athletics.

Dealing with a subject in which commitments of faith are openly stated for examination, the religion faculty might help to make clear the way in which all disciplines rest upon prior commitments of faith and challenge their colleagues to understand and admit their own "faiths," in which in the name of non-commitment, students are being indoctrinated.

It might help the university community become familiar with contemporary theological thinking and so overcome some of the theological naivete of many Christians and enable some non-Christians to discuss the church as it is, rather than as it was when they were in Sunday School 20 years ago.

³Kenneth Boulding, "Religion and the Social Sciences," p. 152, in Erich Walter, *Religion and the State University*, University of Michigan Press, 1958.

In short, Protestantism will heartily support the present trend as one which will enable the university to be more truly a university and again make appropriate the wearing of gowns and hoods by which the academic community at least tacitly acknowledges that in some sense it accepts the Christian concept of its responsibility under God.

Hubert C. Noble

General Director, Commission on Higher Education, National Council of the Churches of Christ in the U. S. A.

II

I AM FRANK TO SAY that I do not know what the outlook for religion in state universities is. Prophesying is an unrewarding business. What one can do is to set forth one's hopes and fears and determine the next steps which should be taken in the light of our definition of the role we see for religion in the state university.

Several steps merit urgent consideration. One is the further clarification of the essential legal, philosophical, psychological and educational issues which are involved in the various proposals to assign to religion a role of greater significance in the state university. Some of the issues were stated well and probed deeply at the Michigan conference. But I hope it will not be considered a reflection on the excellence of some of the conference papers when I say that this conference probably was important less for what was said than for what was left unsaid. It was an impressive demonstration of the concern which numerous educators and religious workers have for the place which religion should occupy in higher education. But ultimately it did little more than convince the already convinced of the righteousness and importance of their cause. No dissenting speaker was on the program, not even for the presentation of topics long known to be controversial. There was little opportunity for opposing views to meet, no chance to subject one's own assumptions to the scrutiny and challenge of mature minds holding different convictions.

I think, for instance, that we still need a

clarification of the legal aspects that affect our notions of the role religion can or cannot play in the state university. Professor Paul G. Kauper's penetrating analysis was persuasive. But is there no other side? What are the psychological and socio-cultural realities that make people invoke the constitutional separation of church and state as it may apply to religion in the state university? Why do people fear the intrusion of religion in public life and institutions? Can these fears be allayed by an approach that is legally sound, educationally feasible and morally unavailable?

I should also like to see more discussion of an important issue which affects our thinking about the purpose of the state university and which was raised by H. E. Woronom when he asked whether it is a "primary task of state universities forthrightly to make provision for . . . rational, disciplined exploration of ultimate questions?" It may be their task. But are the spokesmen of religion prepared to face the fact that ultimate questions do not automatically produce "religious" answers; that religion is only one of the positions that can be taken on ultimate issues; that, as Professor W. K. Frankenau stated, atheism, naturalism and scepticism are just as permissible as ultimate positions as far as the university is concerned; and that the "rational exploration of ultimate questions" may therefore compel the university to provide a platform also for the formal exposition of competing mechanistic and secularistic world views — thus forcing the religious spokesmen to welcome in the front parlor, as their equal, the very villains they had hoped to drive out through the back door.

These and numerous other issues require a great deal of clarification. What is the place and function of a chapel in the state university? What is the role of a chaplain or campus coordinator of religious activities? Can courses in religion be taught only by a "committed" teacher? What religion do we mean and whose religion do we refer to when we speak of "religion" in state universities? I believe we are only beginning to see the dimensions and implications of

the problems with which we are confronted. They will require a great deal of further study and clarification before one can make a reasoned judgment about the outlook for religion in state universities.

There is a second task. We need to initiate further discussions in which we can honestly explore and face up to the different motives and often contradictory expectations which determine our definition of the role we would assign to religion in the state university.

That a clarification of motives is required became evident once again at the Michigan conference. On the surface, the spokesmen of the academic community and the professional religious workers seemed remarkably unanimous in their assertion that religion has a definite place in the state university. But the wide gulf that exists between the two groups appeared whenever the attempt was made to define in specific detail what this "role of religion" should or should not be. University teachers such as Kauper, Greene, Frankenka or Fox know very well that a higher education that is to encompass the totality of human knowledge, experience and concerns cannot neglect an adequate presentation and study of the religious position. They agree that a state university can rightfully concern itself with the study of religion. But they insist that the distinction between study and commitment must be not obliterated and that courses in religion be taught to promote knowledge and understanding, not to indoctrinate or win converts.

But this is the main concern of many religious workers on campus. Their principal interest is not in *study per se* but, for instance for many Protestants, in Christian witness and decision. Their primary responsibility is not to the university but to their church, not to detached knowledge but to the transmission of the *depositum fidei*; and their primary function as religious workers is not to promote academic inquiry but to win the uncommitted and strengthen the loyalty of the committed. I suspect many religious spokesmen favor the introduction of courses in religion as one of the

roads to Christian nurture or as an effective antidote to the secularism and neutrality toward religious values which can be found among faculty and students.

Unfortunately these expectations may involve two fallacies. To press for courses in religion as a stimulus to religious commitment is to misunderstand the limitations of the educational process. Instruction can teach facts, ideas, approaches, examples, but not the act of religious decision itself. The absorption of knowledge does not automatically cultivate the feelings, attitudes and value stance inherent in religious commitment. Courses in religion may counteract religious illiteracy. But it is a fallacy to assume that to know about religion is also to *be or become* more religious. Religious workers who favor university courses in religion in the hope that their introduction will create a more favorable climate for religious decision, may find themselves left with empty hands.

Their hopes also involve a fallacious assumption about the nature of religion. A religion relates man to his God in at least a triple way — in thought, act and emotion. Every religion encompasses "thought," a *Weltanschauung*, a reasoned scheme attempting to satisfy man's hunger for an understanding of the meaning of things; it encompasses "act," a system of personal and group ethics enabling man to do God's will; and it encompasses "emotion," prayer, forms of worship, a body of ritual designed to relate man to God directly or as a stimulus for awe, reverence, the life of feeling.

All three dimensions are required for the nurture of the religious personality. The state university may legitimately be able to deal only with one, the area of thought — the philosophy of religion and of the various religions, their history, psychology, sociology, literature. To expect a state university to do more, to help — as I have heard it stated repeatedly — develop "Christian citizens," "make students better Christians" or "more religious" is to misconceive the purpose of the state university and to abdicate the function which should be specifically and uniquely that of the churches and synagogues.

These issues illustrate the need for a further clarification of the motives and expectations with which numerous religious workers approach the problem of religion in the state university.

Lastly, I wonder whether some of the problems which are expected to be solved by putting more religion into higher education would not be solved more appropriately and adequately by putting more higher education into religion. People frequently complain that students lose their religion during their college years. But in reality, as recent studies seem to indicate, something quite different seems to happen. The student, during his college years, tends to lose *not his religion but his childhood notions about religion*. Thousands of students enter our universities every year with religious notions which were arrested on the 8th or 9th grade level of intellectual development but with scholastic records which permit them to matriculate in an institution of higher learning. It is this kind of naive religious notion that evaporates under the pressure of mature intellectual challenge on the college level. In the collision between Genesis and genetics, Genesis is liable to lose out among many college students.

Whose task should it be to fill this vacuum that is created when the immature childhood notions which many students bring along when they enter college are shattered by the intellectual challenge of the university? Is this the task of the state university, or is it the task of the church and synagogue? One cannot help but suspect that many religious workers, with the best of intentions, expect the state university to produce the intellectually mature and responsible religious commitment which their churches have failed to achieve. But is it the task of the state university to close this gap, or should the remedy not rather be responsible intellectual standards in religious instruction and mature minds in the pulpit?

The answers to some of these questions will ultimately determine the outlook for religion in the state university.

Alfred Jospe

Director of Program and Resources, *B'nai B'rith Hillel Foundations, Washington, D. C.*

III

WHEN FATHER ROBERT WELSH spoke at the Michigan Consultative Conference about the School of Religion at the State University of Iowa, about its workability, about its local and national acceptance from an academic, religious, and legal points of view, about its 30 years of success, about the amicability of its staff and their acceptance in the academic community, the conference was highlighted for me.

Everything leading up to his talk and leading away from it was a preparation and clean-up. He had issued the clarion call to action and shown us clearly what could be done anywhere and blue-printed the way to do it.

However, when I looked about at this conference as I have at several others, I saw no one present from Michigan or Minnesota who had any authority to put such a plan into action.

Then I spent the rest of the conference dealing with what I regarded as specious arguments against the Iowa plan. One professor, for example, indicated that the trouble with the Iowa School of Religion was that its personnel kept leaving so rapidly that it gave everyone a bad impression of the school.

Our problem as Newman chaplains at these conferences and at our schools is the constant fear that we are being "duped" in these discussions concerning the teaching of religion in secular colleges and universities. In reading over an article by Seymour Smith on "Religious Instruction in State Universities — A Report of Recent Trends" published in the May-June, 1958, issue of *Religious Education*, I noticed recently that he lumped Montana State, Texas, and Iowa all into the same type of approach and indicated this approach was a "Bible-chair" approach. I know very little about Texas and Montana State but I do know that Iowa is not a "Bible-chair" approach to the teaching of religion on a secular campus. It is that form of obfuscation that we meet periodically in these discussions and which we fear. We fear it because it paralyzes discussion and communication.

Another thing we fear is the lack of any direct line from Conference to college president. We have no assurance as yet from any noticeable action taken as a result of these conferences that College and University presidents have been moved to action.

When Professor Kauper delivered his paper at this conference I thought the conference reached another peak. He gave us the legal green light for a sound academic approach to religion in our colleges and universities. Once more I looked around and really saw no one to whom I could look for any immediate action. Administration was absent.

At Michigan I had a number of discussions with men who want to bury theology and religious knowledge within the departments of sociology, anthropology, history, philosophy. To a Newman chaplain that is a burial ground for theological knowledge. We have that sepulchral condition existing already in a number of places. If any man of religion is proud of that or thinks of it as a solution or as an advance I shall not assault his view but I cannot admit it as a solution or as an advance. The Michigan plan for the teaching of religion at the University level is not an acceptable plan to me or to any Newman chaplains I know.

We Newman chaplains look to these conferences to give us any of the following three solutions to the lack of religious knowledge instruction in the secular curriculum:

1. the school or department of theology . . . similar for example to that school at Harvard University;
2. the school or department of religion similar to that school of religion now in operation at the University of Iowa;
3. accredited courses within our own Foundations, fully transferable to the University, credit being granted either by the University itself or by another College acceptable to the University . . . similar to the University of Illinois system.

The Michigan conference and the other

conferences held to discuss these problems have done a great deal to clear our thinking. Now, it seems to me, the time has come for action. The papers of John Courtney Murray, Professor Kauper, Will Herberg, and several others of a definitely constructive note should be presented to College and University Presidents and Regents for a definitive answer.

Attempts to obscure the issue or to find questionable solutions such as the "comparative religion approach" or the "anthropology of religion" approach are dangerous. They endanger the atmosphere of good will that has been created and threaten the dialogue because they ignore solid existing, and workable plans already in existence and they substitute vagueness for clarity.

Further talk without action of the type described above will also give the impression of bad faith. Many priests and bishops will be forced to this conclusion, I fear.

George Garrels

National Chaplain, National Newman Club Federation, also Director of the Newman Club at the University of Minnesota.

IV

THE MICHIGAN CONFERENCE of 1958 was a landmark in the history of religion in state universities. What made it such a landmark, in the opinion of this observer, was not the volume, *Religion and the State University*, stupendous achievement that this was, nor the excellent papers and discussions of the Conference itself, but rather the spirit of courage and of optimism that pervaded the Conference throughout.

In previous, though more limited, conferences of this nature most of the participants seemed to have been dominated by their fears: fear of doing what they thought ought to be done; fear of running afoul of administrative censure; fear of provoking faculty opposition; fear of arousing adverse public opinion; fear of innumerable constitutional difficulties and legal entanglements. A sheer negativism, based on obsolete shibboleths of ancient controversies, and a hypersensitivity to criticism, as well as a lack of clear definition of the problem characterized for a long time most discussion of re-

ligion, and especially the teaching of religion, in state supported colleges and universities.

In contrast, the spirit of the Michigan Conference of 1958 was courage. The old fears were seldom expressed. The trumpet was no longer sounding uncertainly. There was something that needed to be done; the means to do it were at hand; the right to do it was undoubted. Religion was no longer feeling like an interloper on the campus scene. The pervasiveness of this spirit of courage and optimism enabled the time and energies of the Conference to be devoted to the important business on hand, the practical problems of "How?" In this sense the Michigan Conference may be said to have brought the movement for the recognition of the equality of religion as a subject of instruction to maturity.

Assuming this maturity, the question of the outlook for religion in state institutions arises. Only one or two aspects of this question can be dealt with in the space allotted to these comments. From one point of view, the outlook is bright. For some time it has been obvious that the modern conventional fields of knowledge have been becoming more and more aware of the religious implications inextricably involved in their own subjects. For the scientist as well as for the humanistic scholar, and even for the social scientist, religion appears as an integral and pervasive factor in the data with which he deals and not just as an outworn myth to be explained but not believed. This is not to suggest that all scientists, humanists, and social scientists have suddenly become Christians. But a significant number of the leaders within these groups of scholars on any campus may be found to have an active religious affiliation and to recognize in their own professional work the importance of the religious element.

As religion reappears on the academic scene it does so not just as a set of commendable and vague moral principles or ethical values, but as a force in human affairs to be grasped intellectually. The outlook for religion, in this respect, is that

there will be more and more concern with the study of religion as a system of thought and with its implications for other systems of thought. There will be concern for theology. Theology will be recognized as greatly differing from the sciences, physical and social, and from the humanities to a lesser degree, in its epistemology, content, and method, but nonetheless standing in its own right among other subjects and with its own contribution to make to the world of learning. Some there will be, and perhaps they may become many, who will reaffirm its regal majesty.

If religion is to be taken seriously as part of the intellectual scene, other changes are presaged in many existing curricula. These currents of change were in evidence at the Conference. The other than Christian religions will be taught as religions, each with its own beliefs and practices, and not in some mis-named "Comparative Religion" course, which is properly not religion at all but a branch of anthropology. The concept of so-called "Bible courses" will give way to a much broader approach to Christian thought, which will include the great landmarks of councils and creeds, as well as classics of Christian literature. Bible courses will remain as highly technical studies at a level appropriate to a university curriculum.

Where it is necessary to employ such divisions, the tri-partite arrangement of Protestant, Roman Catholic, and Jewish to express the nature of American pluralism will be found wanting. The very formulation in these terms is unacceptable to many, both as respects the term Protestant and the frequent abbreviation of the second to simply Catholic, but further distinctions will have to be drawn within the "Protestant" group. In today's religious context the word "Protestant" is meaningless. Denominational designations it is to be hoped will be avoided, but some distinction must be made between the unbelieving and the believing forms of contemporary Christianity.

Increasingly, however, the role of the university in religion will be seen to consist less and less of the giving of "Faith service

"courses" and more and more attention will be given to the development of serious and competent work in the various fields of religion and theology by scholars dedicated simply, as far as the classroom is concerned, to intellectual integrity. Such courses, if properly given by truly scholarly men, will in most instances receive the acceptance of the faith groups as well as that of the academic community as a whole. There are resources within the faith groups attached to every campus that the university can properly and legally utilize, and these have served well in helping to develop religion in the university curriculum, but as the teaching of religion comes to maturity it will inevitably assert its scholarly independence from any influence or control outside the university itself. The faith courses will remain but they will not be the core of the work in religion.

The outlook for religion in state universities seems bright, but clouds are not wholly absent from the horizon. In the first place, every step forward brings its own problems. Changes mentioned already, if they do take place, will present serious and delicate problems. Errors in judgment and mistakes in timing can create catastrophe in particular cases. And, secondly, the enemies of religion still exist. For the moment they are silenced by the favorable climate of public opinion in which people interested in religion in the state universities are able to work. Such climates of opinion do change, however, and when this happens those interested people had best have their bulwarks in condition to resist a renewed onslaught from the forces of secularism. A greater danger that can be foreseen, in the third place, is that presented by the foolishness of the friends of religion themselves. Having been united in adversity, they need to guard against the temptation to fall apart in prosperity. The movement cannot afford the internecine quarrels of sectarians, Protestant, Roman Catholic, or Jewish. The position of religion in the university needs to continue to be explored in a spirit of justice and charity, clearly and

reasonably defined, and judiciously and wisely implemented.

Statesmanship as well as courage, charity as well as conviction, a sense of obligation to the principles of the academic community as well as insistence upon the right of religion to be heard, all these and more are going to be essential if the outlook for religion in American colleges and universities is to fulfill the promise it seemed to hold at the Michigan Conference of 1958.

Harry H. Kimber

*Director of Division of Social Sciences and Head
of Department of Religion, Michigan State University.*

V

IF INTELLECTUAL ENTHUSIASM and religious interests are in any measure an adequate criterion with which to prognosticate the outlook for religion in state universities, then the recent meetings of the National Consultative Conference on Religion in State Universities can lead only to the most optimistic conclusions. However, several considerations, some arising out of the conference and others from personal experience, lead me to temper somewhat this optimistic note.

Despite the many positive contributions of the conference, there was too much random talk and too much repetitive discussion. The conference seemed overly concerned with the extra-curricular functions of religion on the campus. There were talks on Religious Workers, Religious Foundations, Personnel Services, Residence Halls, Inter-religious Programming, and most of these talks were duplicated in the many discussion groups. On the other hand, far too little attention was given to the much more important problem of the teaching of religion in state universities. At times I received the impression from many of the discussions on the extra-curricular functions of religion of an unwarranted optimism, of the feeling that religion had already been "established" on the campuses of the state universities and that the final goal was in sight.

The acceptance or toleration by the state universities of many of the extra-curricular functions of religion, should not, however,

delude us into thinking that past prejudices have been overcome or that the revival of religious interest has ousted the secular spirit. Administrators are prone to tolerate religion in its extracurricular activities, particularly when such a course of action is popular or encounters little opposition. Real success for religion can come, however, only when religion proves itself able to meet the academic competition offered by those areas of knowledge already firmly established in the university curricula.

This overconfidence that many of us have with respect to the future of religion in state universities is easily augmented by the fact that most state universities have already accepted into their curricula some courses of a religious nature, usually courses about religion, such as the history of religion, comparative religion, sociology of religion, and philosophy of religion. But the fact that such courses are accepted and taught is by no means an admission that religion as such has been accepted into the curricula. For these courses are usually taught from a non-religious perspective. Furthermore, the fact that such courses usually meet the requirements of objectivity and sound scholarship should serve to remind us that any courses of a strictly religious nature must meet such standards.

Hence it is my conviction that before we can make any effective prognostication of the outlook for religion in state universities we must have some indication of the possibility of success in introducing courses in religion *per se* into the curricula of state universities. This is the real problem that must be faced and it was unfortunate that this problem occupied so little of the time of the conference. In some respects the problem was highlighted by the symposium on the teaching of religion which brought rather sharply into focus a cleavage of opinion on the issue of the necessity of commitment to a religious faith as a prerequisite to the teaching of that faith. The divisive issue here is one that will confront us in every attempt to introduce religion into the curriculum, and it should be noted that there is something to be said for each side.

Religious commitment, enthusiasm, conviction — call it what you will — is not enough for the teaching of religion in state universities. Commitment must be supplemented by positive course content, conviction must be accompanied by academic competence, and ordination in a particular faith must not be looked upon as a guarantee of academic qualification. Those who would teach courses in religion must be as rigorously prepared in the way of scholarship and advanced degrees as those who teach any other academic subject. On the other hand we must recognize the value of commitment; the function of teaching is invariably promoted with greater success and accomplishment by those with strong convictions and beliefs in what they teach. This would be particularly true with respect to the teaching of religion. In either case the extremes should be avoided; somehow a correct balance must be sought between one's commitment to the subject taught and the content of that subject. Striking such a balance and recognizing that religion must meet the academic standards of the university will enable religion to achieve its true place in the state universities. Such a position will be far preferable to its present subordination which finds its status limited to the acceptance of its extracurricular functions and the peripheral courses on religion from non-religious perspectives. Furthermore, the achievement by religion of acceptable or superior academic status in the state universities should lead to a mutually beneficial competition with the teaching of religion in many of the private and sectarian colleges and universities.

The nature of what I have termed the positive course content of religion can only be very briefly suggested. Introductory courses in theology, both theoretical and practical, would meet the requirement I have in mind. I am aware, of course, that the very term "theology" is apt to arouse suspicion and hostility. Yet theology is a mature discipline with a long and illustrious history. It is essential to the understanding of a particular religious faith, for its constitutes, at least in its theoretical

aspects, an explication of the premises of faith. And if this explication embodies, as it normally would, a method of rational analysis, dialectic, and debate, the subject can be as provocative to thought as any other academic discipline. Certainly it would be preferable to the more popular and expository type of courses labelled "Basic Judaism," "Essentials of Catholicism," "Outlines of Protestantism," etc.

In its practical aspects, or what is more often referred to as moral theology (religious ethics, if you prefer), theology best exemplifies the manner in which religion can be made useful and meaningful in the conduct of life. Whether the approach is rational or existential, moral theology can afford us a valuable and substantial supplement to moral philosophy, especially where the latter may too often leave the student with a sense of futility or semantic confusion.

In conclusion, it is my conviction that we can accomplish most by restricting our ef-

forts rather modestly in the direction of the acceptance of a few basic courses of a positive nature in religion. Coupled with this should go an attitude of tolerance toward religious faiths not our own and a willingness to allow any religion to be taught as long as the teaching of it conforms to the criteria indicated. Above all, let us not be misled by numbers and the easy compromise of treating academic curricula as though they were mere spheres of influence to be apportioned in accordance with a three faith principle. Each course in religion must prove itself in the academic atmosphere of free inquiry and debate. For those who are truly committed this should cause no concern but rather be welcomed. To provide for the easy acceptance of religious teaching on any other ground is only to weaken the case and the cause of religious teaching and with it the cause of religion generally in the state universities.

John A. Mourant
Professor of Philosophy, Pennsylvania State University.

RELIGION IN RECENT MAGAZINES (Continued from page 96)

Science & Religion: "The great tradition is not that of men who believe in the Living God and his purpose for them because such belief is comforting, but that of men who believe because there is evidence that it is true," says Elton Trueblood in "A Faith for Scientists" in *Presbyterian Life*, Nov. 1, '58.

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Laughs in the Bible? Maybe some of us have been missing something here. See "God Made Us to Laugh," by Handel H. Brown, in *Presbyterian Life*, Dec. 1, '58.

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Psychotherapy: Read both of these articles—"Psychiatry and the Talmud," by Dr. Henry R. Gold, *Jewish Digest*, Nov. '58; and "Faith: a Built-in Psychotherapy," by Dr. Orville S. Walters, in *Christian Herald*, Jan. '59.

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God's Troubadour: An interesting story of a guitar-playing priest who invades the cafe to sing spirituals is told by Robert Daley in *Coronet*, Dec. '58.

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Christian Scientists: Christian Science began less than 100 years ago, has spread from New England throughout the nation and the world. Hartzell Spence tells the story in *Look*, Dec. 9, '58. This is the eighth article in the series on "The Story of Religions in America."

Religion via drugs? Whether you agree or not, I hope you have not missed Aldous Huxley's "Drugs That Shape Men's Minds," in *Saturday Evening Post*, Oct. 18, '58. Some quotes: "Will it in fact be possible to produce superior individuals by biochemical means? The Russians certainly believe it. They are now half-way through a Five Year Plan to produce pharmacological substances that normalize higher nervous activity and heighten human capacity for work.... When administered in the right kind of psychological environment, these chemical mind changers make possible a genuine religious experience.... What was once the spiritual privilege of the few will be made available to the many."

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Mentally retarded: Only a small fraction of the five million mentally retarded individuals in our nation have the benefit of Christian Education programs through our churches, says Marion O. Lerrigo, in *International Journal of Religious Education*, Dec., '58 issue. And he tells us what we can do about it.

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Art in Christian Ed.: A deluxe issue of *International Journal of Religious Education* featuring "Art in Christian Education" appeared in February. For quantity discounts, write to Box 238, New York 10, N. Y.

(Continued on page 163)

The Church-Related College and A Mature Faith¹

Nels F. S. Ferre²

Professor of Christian Theology, Andover-Newton Theological School, Newton Centre, Massachusetts

THE CHURCH-RELATED college is of primary importance both for the Church and for education. *For the Church*, it can be pointed out that a main reason for the vigor of the American Church in contradistinction to the British and the Swedish, for instance, is the fact that, in both of these latter, leaders of thought in the Church have been generally overawed by the paralyzing power of secular thinkers. Both Britain and Sweden give their theological degrees through state controlled institutions of higher learning. These secular institutions determine almost sovereignly what are regarded to be the criteria for truth as well as the patterns for what is properly accepted as legitimate knowledge. In both instances the leaders of science and philosophy, with few exceptions, have espoused theories of knowledge not only dampening to the faith, but destructive of it. I have personally observed the blighting force of secular university influence. The point of view held by the secular university is almost regarded with religious reverence. It is final truth! In our country, however, we have institutions of learning independent of such secular institutions that have kept calling the bluff of these secular scholars, whose theories often spring out of their presuppositions and their presuppositions all too often out of their basic approach to life. Depth of learning and vigor of thought have helped the Church to accept the truth of its faith without the constant internal bleeding that results when it is secretly, at least halfway assumed, by the Church leaders that their faith, although good and high, is not in fact true.

For education, on the other hand, the Church-related college has helped the secu-

lar university. Surveys made of the background of our scientists and of our scholars generally in our leading institutions of higher education have indicated surprisingly that these out of all proportion come from our small Church-related colleges, if that term be interpreted broadly as background and contemporary concern. There is a motivation present in the Church-related colleges that gives the drive of seriousness to young scholars. Faith generates creativity. These scholars may later disavow the form of their erstwhile faith, but all the same, they owe to their background much of the drive which has put them in the position of leadership. This situation with regard to the small liberal arts colleges, giving birth to our prominent scholars who then generally stay in the secular institutions, parallels the raising up of the majority of the Christian ministry by the conservative churches who then go on to become educated Christian leaders who generally hold a more intellectually mature faith than the communities which reared them.

To the fact of the demonstrated importance of the Church-related college must be added that now nationally, even in secular education, there is an intensive focus of thinking and support directed to higher education. Along with this general undertaking to strengthen materially higher education, there is also right now intensive denominational and interdenominational emphasis on Christian higher education.

I.

The role of the Church-related college is obviously two-fold: It is an agent of the Church; it is a servant of higher education.

The Church-related college is nothing less than the Church in education. The Church-related college is the Church at work edu-

¹125th anniversary address at Kalamazoo College.

cationally. It is the Church learning; it is the Church expressing its faith in terms of knowledge and in relation to knowledge; it is the Church communicating its faith.

In the first place, the Church must find its faith. In one sense, to be sure, the faith of the Church is given once for all. In Jesus Christ the Church has the abiding anchor of its faith. The Church that does not confess centrally that Jesus Christ is Lord is not Christian. Christ defines the Church and gives it reality. But in another sense, the faith must ever be discovered afresh. Gustaf Wingren, a weighty Swedish theologian, has said that the permanent task of the Church is to relate the Bible to the world, or as he puts it, the constant work of the Church in education is to carry on a dialectic between hermeneutics and anthropology. Hermeneutics, as he uses the term, expresses the constant requirement to look afresh at the basic interpretation of the Bible in the light of the needs of a concrete age; while anthropology, in his speech, stands for the constant need to view man's understanding of himself in the light of the Bible. Thus, both the Bible and each age have need of continual confrontation of each other by the believer who participates both in the Christian community and in the thought patterns of his age. In this profound sense the Church is continually finding its faith, and the best place for so doing is within its own institutions of higher education.

But the Church needs also to confess its faith within the thought patterns which are most real to it; and within the forms that most clearly and forcefully express its faith. No believer or community of faith can be at its best until the reality by which it lives can be put into such natural expression and used so meaningfully in worship that the faith itself becomes its own best recommendation. In one sense, the faith should become such a sound background for study that it forms a context for thought that is taken for granted.

Our highest faith is our presupposition; no presupposition, moreover, activates vigorous thought until it gives a steady perspective to our universe of knowledge.

Faith should coordinate as well as motivate inquiry. Well has Goethe said that the believing ages are the creative ages. Even when Whitehead maintains that, on the whole, it is the unstable ages that are the epochs most productive of high faith, he means not that such high grade experience results from uncertainty or from confusion, but rather, that it results from the searing need to rethink what is assumed in the light of the welter of new evidence and new thinking. The task of the Church-related college is to facilitate the confession of faith. It is ever to reformulate the faith in terms of its foundation, with constant reference to the experience of the believing community. When this is done effectively, the foundation itself is understood afresh and the experience of the community of faith is cleansed and strengthened.

Besides finding and confessing its faith the Church-related college must learn how to communicate it. No faith is mature until it knows how to live in its environment, however secular, without either hostility or conformity. Such maturity comes from the kind of security people have who know not only what they believe and why, but also how to communicate it to non-believers. Such communication depends upon an integrity of community experience within which it is possible to feel oneself into the very lives of those who reject the faith. The community must be able to become involved with the world, to enter into its inmost feelings of anxiety and self-assertions, without forfeit of its own confession. To do so, the Church-related college should learn how to make use of the signs and symbols that express the wider and the more basic faith of the outside world and to create symbols of communication of its own that will reach the nonbelieving community, whether this be the secular university or the more amorphous field of the general public.

To carry on this work of finding, confessing and communicating a mature faith the Church-related college, to use Clarence Cranford's phrase, must be a fellowship of the unashamed. It must be a

community of commitment to the Christian faith. The ideal, of course, is to have the whole of the administration and the whole faculty continuously aware of the commitment involved in being a Church-related college. The Church-related college is in purpose a community of Christian administrators and teachers. In any case, it is failing its distinctive task unless it has an administration definitely aware of its nature and committed firmly to its task, and unless a large group of the instructors are actively and intelligently concerned with the primary purpose of the college. A Church-related college without a Christian faculty fellowship is a misnomer.

But the Church-related college is not only the agent of the Church, the Church at work in education; it is also, on the other hand, the representative of higher education. Neither task can be subordinated to the other. The Church-related college must, by circumstance, serve two masters. Each master has full right over its servant. The Church-related college assumes inescapably this two-fold task.

With reference to higher education, the college should have unswerving allegiance to truth. Its intellectual integrity needs to be beyond question. The task of higher education is to find, to formulate and to communicate truth in general. It is to find truth for the sake of life. Knowledge must be sought with inviolable honesty; yet knowledge is also pursued with concern for life. Man is not in the educational enterprise for the sake of some unrelated, abstract ideal of knowledge; but he is in education to solve his problems in the light of dependable knowledge. For this reason, in legitimate education, no bias can be presupposed that determines the conclusions beforehand. Whatever faith lays binding hands on truth is false. It is no use at all to say that all thinkers have presuppositions and that, therefore, the Christian has a right to his own. Mature faith is rooted and grounded in truth. Unless man has the capacity for some real measure of finding and bowing to truth not of his own believing or making, faith is the arbitrary shouting of seekers lost in the dark.

This integrity of service to higher education involves the requirement that the Church-related college enjoy freedom of inquiry, of thought and of expression. No church body or church-appointed trustees should dictate the intellectual conclusions of faculty members. No faith is real that must live at the expense of truth. No creed is worth holding that can live only by the suppression or the distortion of facts. No confession is worth teaching that cannot endure hard reasoning. Even pressure, however subtle or indirect, on the faculty to conform to the Church's faith rather than to whatever truth it finds precludes a genuinely open inquiry.

The faculty must dare to criticize freely its own faith. At the same time it must be committed to the Church it serves. The Church-related college serves these two masters. Each is sovereign in its own sphere. There is a direct relation of the college as an educational institution to God. It does not need to serve God only as a part of the Church. It need not come to its finding within the presuppositions of its Church's theology. God has created the world and works in it. The Church-related college, *as college*, stands within a direct relation to God within the order of creation.

The Church, however, sees everything first of all in the light of Christ. Its temptation is therefore to telescope truth into a means of salvation. It tends to contract the order of creation into the order of redemption. But the college as an institution of higher learning deals with vast fields of knowledge, like chemistry and astronomy, where Christ and the Church have no direct relevance. Whatever ultimate relevance these fields may have is a task for theology to work out and is not the direct responsibility of the college. It finds and teaches the facts. When the facts of the order of creation, however, seem to do away with faith, the faculty must wrestle honestly with such a situation, with no compulsion from those who employ them, provided the faculty members recognize genuinely the primary purpose of the Church-related col-

lege to be the Church at work in education.

High religion and high education are basic needs for any creative culture. In the work of the Church-related college the two are wed. Marriage of important partners offers the occasion for strong tensions. Such tensions are altogether likely within the work of the Church-related college. They are, in fact, salutary, provided that the tension be constructive. Such cross currents should be the occasion for the growth of a zestful, creative community.

II.

The role of the Christian college in its aim to produce a mature faith, is therefore basically to be both a community with the Christian faith as its presupposition and also a community of learning with a completely open method of inquiry. Such a commitment to two masters is impossible unless the Christian faith is also true. If it is not, there can be no authentic Christian colleges. My own conviction is that the Christian faith centers in the reality of Christ as God's universal love and in the Holy Spirit of truth. If Christ and the Holy Spirit are made central to the Church-related college what results is a community of concern and integrity. The Christian faith stands or falls with the faithfulness of God for all and with the dependability of the Holy Spirit as the guarantee of freedom in the truth. My own experience is increasingly that discipleship and scholarship need not conflict but can give that background of constructive tension that makes it ever necessary to re-examine the faith and to keep it alive and fresh. The more the Church-related college becomes the community of integrity and concern the more it will serve well both its primary functions.

To be sure this will involve a constant dialogue with the Church at large as to the nature of a mature faith. The Church-related college should serve as the mind of the Church. It should be the intellectual conscience of the Church. The mind by its very nature is restive. The feelings, on the other hand, flow in accustomed channels of

satisfaction. They are basically conservative, while the mind transcends the present. It sees what can be and what ought to be. It sees different possibilities. It keeps the self unsatisfied, ever solving problems, ever adjusting itself to new situations. The mind of a community should stir it out of its false self-satisfactions and self-securities. The mind of the Church stirs up the Church creatively and constructively. For those who live on the accumulation of the past, new ideas often come as the threat of the new and the untried. The Church generates much thought based on a false attachment to past ways of doing or of thinking. Much of its thinking is due to an uninformed devotional attitude that is not always wise. The Church therefore creates or constructs much thought that cannot stand the light of vigorous criticism. For this reason it needs the critical work of its mind, the Church-related college. The mind, if free to do so, insists upon a self-consistency that eliminates intellectual discrepancy or moral inconsistency, but, in fact, hurts as it helps. Then the Church-related college has a most important function to perform, however unpleasant its work may be for many in the Church.

To be sure, the Church-related college should also be willing to listen. Often though, is advanced more lightly by those not in direct responsibility for the life of the institution. Often the conservative feelings are right and need to be heeded. Thus with regard to the need for the arriving at a mature faith the Church-related college and the Church need to be in a constant dialogue. Because of the divergence of function there arises all too often a strong, if not bitter, anti-intellectualism in the Church and a determined anti-ecclesiasticism in the college. These are the false by-products of a necessary process of mutual cooperation within divergent functions.

The Church-related college must also, on the other hand, carry on a determined dialectic wth the secular university. This dialectic is particularly needed with regard to religious data and religious interpretations. The secular university has its function with-

in the general providence of God. The secular institutions of higher learning are of immeasurable help to the Church-related colleges because of their constant challenge of the theological bias on the part of those committed to the Christian faith. The world is better off for having secular universities, or at least for having public institutions of higher education not under any kind of Church control or dominating influence. But no subject is without presuppositions and often the subjects taught in the universities have as their presupposition assumptions prejudicial to the Christian faith. Science, for instance, can be turned from a method into a metaphysics. When this is done covertly the danger is great.

A naturalistic metaphysics often becomes a dominant theology, an idol, simply on some such false ground as that science is the only road to truth. Even when such a claim is made openly it is dangerous, both to the faith of the faculty and to that of the students. When, however, it is simply assumed, the hurt is incalculable. The Church-related college in such a case needs to have representatives who with utmost competence and integrity will show the limits of efficacy on the part of the scientific method, without in any way appealing to arguments of ignorance in favor of religion.

Similarly the social sciences may become messianic and pseudo-religious, claiming to be the main road to effective truth. Such claims put forward by able professors of university graduate schools who teach the instructors of the Church-related colleges and its graduate students, or who write the textbooks, may put the stamp of an ineffective religion on instructors or students for life. The Church-related colleges should then have the voice of the deeper wisdom, that appreciates and accepts all truth in science and social science, but which sees both the proper limits of their fields and the limited nature of their pronouncements. Psychology, for instance, may put forward a theory of determinism which is true for limited data and for definite purposes, but which become destructive of moral and

social responsibility, if really acted upon, and which contradicts the very meaning of the Christian faith, not because the claim of such a limited psychological pronouncement is the full truth, but because it has become falsely universalized either by the instructors themselves or by the students who fail to differentiate between limited operational efficacy and truth in general. Niels Bohr's advocacy of complimentariness is to the point in this case!

Or philosophy, by a false separation of life and logic, may rule that man's basic questions are meaningless, whereas it has pronounced most certain metaphysical assumptions which underlie its whole approach. Particularly important it is to remember that no knowledge of ultimates is neutral. Man either accepts or rejects God, through whatever circuitous routes. A large part of so-called secular knowledge is, in fact, due to man's sinfulness and the rationalization of his disobedience. Such depth-conscious fighting of God takes place through the creation of false religions, by whatever name. Therefore the Church-related college has a task staggering the imagination: to take every thought captive for Christ in the high places of man's secular learning.

In the Church-related college there should come together mature faith and mature learning, the synthesis of man's basic needs for a creative society. Such union of faith and of learning, however, cannot be had without much effort and pain. For such wedding of faith and of learning to take place, the Church needs to raise up and to support its most competent representatives to man the Church-related colleges. Apart from such training and staffing, the difficult job of constant dialectic by the Church-related college with both the Church and the secular university is impossible. Needed, too, is the kind of Christian community of learning and communication which gives the support of a family warmth and creative criticalness.

III.

In the case of a mature faith, however, we have to deal primarily with people.

When this is done, usually most of the emphasis is put on the students. The Christian college is to help the students find a mature faith. But if such mature faith is to be produced in the students, it must first be had and demonstrated by those more mature in years. Seldom is a mature Christian faith even understood, much less had, among those who man the Christian college; and therefore we start with them, where start we must.

A new movement, however, is already beginning to train trustees in their high and holy calling. Perhaps we must go back even further in responsibility to those who choose the trustees, unless the board of trustees is a self-perpetuating body. The trustees should study to understand the dual role of the Church-related college, at least to the point where they become aware of the main issues on both sides and become able to put their influence behind every wind that blows towards a mature faith. In their selection of administration the most careful and wise Christian judgment is required.

The Administration ought to select faculty with the double function of the Church-related college in mind. Competence and integrity in one's subject are definitely not enough to qualify for such teaching; nor is it enough to add to these requirements a good character. Faith is of the essence, not only of the good essence, of the Christian college. This fact makes staffing a most troublesome task. It cannot be shirked with immunity. Perhaps our Church-related colleges must select their own best products and persuade, yes, constrain, these students to prepare themselves for Christian college teaching, giving them all needed support. Such foundations as the Danforth and the National Council on Religion in Higher Education especially stand anxious to help. The raising up of such Christian teachers should become a determined passion.

Possibly a truly great ecumenical Christian university of the highest competence and integrity would do more than anything else to change the scope and help provide

top-level Christian teachers. We need such universities as well as the state-supported and privately operated. Besides, the administration can do wonders for a college by making available the right kind of outside resources that will more and more stand ready to help. Unless such Christian speakers of scholarly standing are found, increasingly, the administration will be handicapped. It should also, I believe, require unapologetically Christian worship and Christian instruction. Certainly regular worship by the whole college is part and parcel of the reason for the college's existence and to be apologetic about required chapel services, required convocations and required courses in religion is to call into question the very ground on which the college is built. These are required in the same sense in which any course requires attendance: if the students are not interested in pursuing such a line, they ought not to be in such a college. A strong administration, supported by a united faculty, and producing a sustained high level of worship and religious instruction is the key to a genuinely effective Church-related college. The answer is not a false freedom from religion, but a fuller effectiveness of Christian worship and Christian instruction.

It goes without saying that the faculty should know their subjects and keep professionally competent. Usually, however, the need to teach and to do too many things puts a heavy drain on the time and energy of the faculty and impedes such achievement. But it should be an aim honestly accepted by the administration and faculty alike. But besides opportunity for such scholarly competence, time should be had for the continuous growth in the understanding and application of the Christian faith. A Christian Faculty Fellowship that is vigorous can help the faculty become mature in faith. Outstanding theological leaders can be called in, as available, to stimulate and to direct further growth. Some faculties take a long week end and make a real job of finding such maturity, focussed in some retreat led by graduate teachers of religion. Nothing, however, can take the

place of discussions of contemporary theology by small groups of faculty members. In some places such groups meet also for worship, even for prayer. This is good, only the danger is the substitution of piety for intellectual vigor. Nothing of course, can be forced in the case of faith, but progress can be made whenever the strong few in the faculty who set the pattern for the rest get the vision and the drive to combine as fully as possible man's two great needs of intelligent education and intelligent religion.

I have spent most time on the administration and the faculty because I believe that they are almost entirely the keys to a top-level Church-related college. Student generations come and go quickly. If they meet a Christian staff, in faith and example, as well as a competent teaching personnel, they will usually take on the prevailing pattern. Often those teach the faith the most, moreover, I know from experience, who teach a subject seemingly unrelated to the faith. The whole staff is therefore of top-flight importance. But the students are, of course, our central aim in producing a mature Christian faith.

Given a situation of Christian community, as real as we human beings can be without false piety or pretense, and given the environment of genuine and intelligent worship, the students, with some advice, will produce their own activities, both locally and with relation to national groups like the Student Christian Movement, the Inter-varsity Fellowship, or the YMCA and the YWCA. At Vanderbilt University there is an exceptional integration of almost all student activities within the Student Christian Association. If this can be done in a secular university like Vanderbilt — although to be sure Vanderbilt is in the religious South, how much more could effective programs be integrated under Christian auspices in the Church-related colleges. But the crux of the matter comes in the teaching. The faculty, to produce a mature faith within the students, ought to have as its goal neither to shelter nor to shock.

Some institutions and some professors

shelter students from the rough places religiously, either because of a false paternalism, even "momism," or because of a fear of the constituency. So to shelter the students is to keep them precritical and ineffective in the modern world. Deep faith thrives only on open truth. On the other hand, some institutions and some professors have got so far away from the churches and from the faith that they delight in shocking their students. They care deeply and responsibly neither for the Church nor for its students. In such a case there is need for a few strong people to focus the faculty upon the genuine task and upon the distinctive nature of the Church-related college. The more independent a college becomes financially and in its manner of control, and the higher its academic standing, the more it is tempted to ape the secular university. No high intellectual achievement, however, can in any way make up for its failing the students in the deepest needs of their lives. The students need the feel of reality. They need meaningfulness. They need a sense of purpose. They need to know what is true and why. In other words, they need adequate authority that is not arbitrary and they need strong motivation that is not drained by fear. When the faculty, instead of working out their own guilt feelings on their students, find for themselves a mature faith that combines high education with holy faith, then the students will have their best chance to grow deep in creative concern and to grow strong in cooperative community. A mature faith requires the fullest possible combination of integrity and faith, of truth and concern. This is the basic need of our world as well.

The Church-related college, then, stands at the center of the world's decision. It represents indigenously both education and religion. To dedicate ourselves not only anew, but within a deeper seriousness and effectiveness by far to the work of the Church-related college is to serve God and man where creation meets redemption. It is to minister to the world's needs where the mind and the heart meet in the whole man. God give you wind in your sails!

The Function of the Social Sciences and Humanities in a Science Curriculum¹

Philip Rieff

University of California, Berkeley, California

Introduction

THE SCIENCES IN which a college of technology is primarily interested have developed only since the beginning of the 17th Century. No such college, nowadays, can avoid plunging its students into the hot crucibles of meaning that science — and its muscular sibling, technology — has constructed for the new cultures it has thus helped to make; nor can a science of technology avoid confronting the student with the still hot crucibles of meaning characteristic of cultures that science has helped to unmake.

If a college of technology is successfully to prepare students not only for their professional function as scientists and engineers, competent to handle the body of knowledge existing at a certain moment in time, but also for science as an activity worthy for its own sake, and often irrespective of any practical results which may follow from that activity, then this preparation must admit the religious motif into the student's idea of science and possibly even the scientific motif into the student's idea of religion. Science, like religion, is constantly changing; the science or engineering student needs to be prepared to exercise his intelligence and sensibilities in a trained and responsible way not merely upon changing scientific but also upon religious problems. The two categories of problems have never

been entirely separable, and they grow less so under the impact of science and its method.

Science is not only an activity and a body of knowledge, but a method. Whatever his activity, however his body of knowledge changes, the science student ought to be trained to apply his critical judgments and creative intuitions to those morally ambiguous situations of crisis that always arise in the course of life — both public and private.

The role of the scientist and engineer in modern society, his function in the culture, is itself more ambiguous than at any other time in the relatively brief history of these professional men. Although the activities of the scientist and engineer have increased in relevance and import to societies everywhere, this is not to say that the scientist has acceded to power. Other trends — for example, the bureaucratization of professional and scientific life, the integration of scientific personnel into totalitarian democracies dominated by state party machines — indicate without exaggeration and only partially the multiple crises which confront the scientist in his function as scientist. The student in a science and engineering college will in time confront these crises in his double capacity as scientist and citizen; to understand their genesis and feel the necessity of contributing to their solution in a way that will preserve and augment the values of a free society is a vital part of scientific education — unless the scientist is to resign himself to the status of an unselfconscious instrument of the successive crises that have all but overwhelmed modern civilization. Unless the student in a science

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and engineering college is put in pursuit not only of knowledge, through his developed competence as a professional man, but also of the higher pleasures, as a man of culture, he will continue however unwittingly to destroy the conditions that make possible the pursuit of higher pleasures.

The Nature and Aims of Technological Schools in Historical Perspective

Universities were first founded to pursue objectives religiously (or legalistically) defined. As late as the late 19th Century, in most places, the laboratory and the scientist were still on the fringe of the academic community. Slowly and often reluctantly the colleges attached science faculties to themselves. The two have not lived easily or always successfully together — even to this day. Now the initiative for reform must come from those who hold power in the universities: the scientists and technologists themselves. The mission, in this age of technology, of the technical school is to reformulate, to encompass from the other end of the intellectual spectrum, the intellectual and moral questions once formulated by our religiously founded institutions of higher learning.

Some Limiting Conditions Upon the Formulation of the Social Sciences-Humanities Program at a Technological College

No one can underestimate the pressure of the science curriculum, or the covert pressure of more definitely articulated vocational motivations, upon engineering and science students. The resistance to a social-humanities program is likely to be greater in an engineering college than in other educational institutions. Add to these pressures the present apparent uncertainty about the nature and aims of the liberal arts curriculum, and there are the ingredients of a major crisis in scientific education. In this crisis, the aim of the social scientists and humanities faculties ought to be to transform this latent resistance (built into the situation) into manifest involvement in the liberal arts programs.

Certain Permitting Conditions

It is, I suggest, specially necessary for a technological school to build a logically structured and coherently interrelated social sciences and humanities program, one that will comprise a significant (33%) part of the total educational experience, transferable and negotiable by the student as scientist and citizen. There is a perhaps spurious issue that will always be raised about the degree to which an undergraduate ought to be allowed to pick his own program. With particular reference to a science and engineering college, and with further particular reference to the complex and opaque but nonetheless worldwide crises in which the scientist finds himself, I suggest that it is the responsibility of the college to offer the student a program that will make him competently self-aware as a scientist. In this sense, given the distance between the problem and adolescent consciousness of the problem, it seems to me any educational revolution must be a revolution from above. The student interested in achieving competence in the narrower sense for purposes of a career cannot be legitimately expected to have the kind of long-run concerns that at present trouble the more sensitive parts of the scientific and educational communities.

Aims of a Social Sciences and Humanities Curriculum: The Widening of Horizons

As a primary aim, I would list the training of better scientists who will see their science as part of the culture, its relations with other disciplines, apparently remote, its interaction with the social and intellectual forces at work historically and contemporaneously: not simply as consumers of cultural tid-bits, but as potential producers at the frontiers of knowledge. A social science and humanities program that merely "exposes" the student to some of the best books and most firmly established thoughts in the welter of disciplines that make up the social sciences and humanities would not accomplish the training of better scientists, and certainly would not accomplish the training of scientists better able to defend themselves and a free society against

those totalitarian encroachments apparent not only in the political but also in the cultural realm.

It is not contradictory to aim at the transmission of tradition, both as process and as product. By tradition as *product*, I mean the best, and respectful attentiveness to the best, that has been written and thought. I am not above wishing to see a certain piety, a certain sentiment, developed for our masterworks and leading ideas, especially for students training professionally to confront current problems. The greatness of the past, and the continuity (as well as discontinuity) of present problems with the past, needs to be communicated. I would suggest the transmission of tradition as product as one aim of the liberal arts curriculum as a whole.

This aim is stated against the background of a problem I should like to call that of "scientific barbarism." This barbarism characterizes not merely the physical and material scientist, but also the social scientist. We have made the error of assigning the transmission of tradition too much to our specialists in the humanities, treating them as secular preachers of exhausted words. In fact, the task of communicating tradition as product ought to be shared by the entire faculty. It was Leibnitz who suggested that the scientist had to extricate himself from his limiting and often conflicting cultural tradition and build a supracultural tradition in a supra-national community. This aim has been largely achieved, but at a cost which must now be re-assessed, in particular with reference to the education of future generations of scientists. A memory-less people, as Jacob Burckhard once pointed out, is a barbaric people, whatever their level of technical competence. Here, I am consciously denying the still influential dogma of the late 19th Century positivism, which presumed that we had passed through the "theological" and "metaphysical" stages of societal development and were now at last in the "scientific stage." If one rejects this doctrine of progress, then the attitude toward past truths will be quite different from the positivist attitude.

By *process*, I mean emphasis on the dynamic characteristics of the tradition represented in the product studied. Tradition needs analysis, not merely respectful appreciation but analytic and critical scrutiny — *in its own terms*. I emphasize "*in its own terms*"; first of all, our aim ought to be to train science students in a usable awareness of other realities. I wish to quote a famous passage from Yeats:

"God appointed Berkeley who proved all things a dream.
That this preposterous pragmatalist pig
of a world, its
Furrows that so solid seem,
Must vanish on the instant did the mind
but change its theme."

The student ought to be trained in the capacity to analyze and appreciate the beauty as well as the utility of other constructed realities. I should like to introduce here a passage with which I both agree and disagree, but one which I consider so significant as to merit quoting in this particular context. Hobbes writes:

The end . . . of philosophy is not the inward glory and triumph of mind that a man may have for the mastery of some difficult and doubtful matter, or for the discovery of some hidden truth. [This] is not worth so much pain as the study of philosophy requires; nor need any man care much to teach another what he knows himself, if he thinks that will be the only benefit of his labor. The end of knowledge is power; and the use of theorems . . . is for the construction of problems; and, lastly, the scope of all speculation is the performance of some action, or thing to be done.

So far as a technological college transmits major portions of our cultural legacies, its purposes — in the liberal arts program — are not different from that of programs in any liberal arts college. But too often there is an impulse to encourage liberal arts students to start, for instance, "first questions" — as if there were not, as in the sciences, broad and steady shoulders upon which to stand in order to see ahead. In a Social Sciences and Humanities Program, the primary aim ought to be so to teach the leading formulation of problems and the splendid variety of solutions thus far suggested in our

intellectual trades, that a student will emerge trained in a basic competence to analyze and master said formulations (including the very language used so far as possible) carrying with him throughout life the capacity so to integrate this competence into his own intellectual and emotional life as to use it in ways that amount to personal reformulations. Such integration for personal use throughout life I would consider a major criterion of a successfully executed liberal arts program. After all, science students do not start from scratch, asking "first questions." They are taught, I take it, that physics or that chemistry generally conceded to be the correct one as presently understood by the appropriate professional community. This is dogma: a consensus of authoritative opinion.

TO ACCOMPLISH ITS AIMS, both as a college and especially as a college of science and engineering, with the aid of a generous allotment of time and concern to the social sciences and humanities, a technological college should, I suggest, establish certain basic and required courses as well as an integrated elective program. But before I offer these fledgling chicks of courses for the reader quickly to devour, let me say what brand of tender meat this is not.

These are not survey courses in which the aim is to provide the broadest possible nodding acquaintance with a wide variety of material, gathered from all the major disciplines and as many reputable writers as one can squeeze into such a course. The broad survey often lacks logic, structure and a unified theme. On the other hand, I am aware that a minimum structured and unified course runs the risk of losing students by the wayside. I should like here to distinguish between the structure of the curriculum, on the one hand, and the pedagogic conditions under which that curriculum is executed on the other. No student should be sacrificed to the "tough courses." It is the task of the faculty so to teach the "tough course" that it challenges and exhilarates even the relatively weak student. We are aware that no course reaches every student in its entirety. I would prefer a

course, however, that may be reviewed by the student as a turning point in his intellectual development long after he has left the college. If the alternatives are to aim above or slightly below the student's head, then for the student's own sake I prefer to aim above his head.

The broad survey course may be organized in various ways. The student may hear something about the Second Punic War, the Industrial Revolution, read part or all of the *Republic*, all of *Brave New World*, 1984, a selection from Margaret Mead, et cetera. Or the course may be put together from the various departments all exercising a temporal jurisdiction under a part of the survey. Thus, anthropology (if the department is strong) may get six weeks of the survey, while economics gets only three. Many survey courses operate in just this way, with younger departmental cadres stationed in them like soldiers in some dreary outpost, serving time before being allowed to return to the departmental capitol. Neither kind of survey seems to me desirable. Nor is the first kind of survey made more reasonable by a constant moralizing reference. The perennial attempt to read Plato in terms of contemporary authoritarianism, for example, seems to me to misdirect the student's intellectual energies and to freshen up a subject not in need of such misleading freshening.

An alternative to the types of survey courses rejected above might be courses with specific problem themes, aiming to train the students in the use of certain concepts, generally agreed upon as established and as important in our intellectual culture and which the science and engineering student in particular, ought to have had practice in confronting. I do not want to separate form and content in these courses; I consider form to be the implementation of analytical tools upon major and persisting problems. I consider the content of the courses to be these problems. In a sense, therefore, form and content merge. The student ought to be skilled in pulling apart the structure of an argument as well as in the recognition of alternative argument. An

engineering student ought to have the experience of studying the topography of Dante's Inferno, so to say, with an intensity and closeness that he would give to more material topography. He ought to have the experience of studying the mechanics leading from faith to right conduct in Christian doctrine, for example, as seriously as he studies mechanisms closer to his own vocational interests.

One final remark before describing the specific order of basic courses I have in mind; these courses all have a Western orientation and can be easily criticized for saying little or nothing about the Orient or Africa. But I suggest that our own culture in many of its aspects, and with particular reference to its development, is as foreign to the student as the Mohammedan. To introduce the student to the fitness, as well as the familiarity of Western culture may, I believe, serve to obviate the objection stated above.

Order of Basic Courses

I. Required freshman course titled *Social Sciences — Humanities* ("Athens and Jerusalem")

A. The aim of this course would be to introduce the student to the methods and organization of the sciences, and, in a parallel way, to the methods and organization of religion in western culture. Central to this aim would be study of the place of science and scientific communication in various historic periods in the development of our culture and, in a parallel way, the study of the place of religion and religious communication. It is fair to speak of the origin of the scientific spirit in Greek Philosophy. Therefore, the first readings would consist of appropriate Greek thought, with special reference to the development of concepts, such as that of the nature of the universe, the religion of the one and the many, the basic circumstances that constitute matter and upon which all life is dependent, et cetera, as formulated by various Greek figures and schools. Here too, there would be read-

ings and discussion of the early organization of scientific and philosophic communities and also study of their religious character. This theme could be carried through to recent formulations as given, for example, by Dewey in the last chapter of *Philosophy and Civilization*. There are ample and even brilliant readings, not only in Dewey, but in Whitehead, Santayana, et cetera. The emphasis throughout would be on problems and analytic concepts — for example the relation between myth and science. Here, secondary readings, such as Cassirer, can be available, but my own inclination is to keep the student working on more primary texts. Preliminary to this study of the origins and development of the scientific spirit in the west would be a study of the origin and development of the religious spirit. Here I would concentrate on three rich and fundamental terms:

1. *Faith* (which even within the Christian tradition meant something so different as, on the one hand, the hearing of the word and on the other, eschatological existence).
2. *Knowledge* (as either following or preceding faith, or as independent of it).
3. *The religiously organized community* — the idea of the church. Here one can introduce concepts of social organization, leadership, types of social discipline, the concept of a doctrine as ideology, i.e., the church's understanding of its bureaucratization, et cetera. Such concepts can be brought into the specific problem or context of dominant, current Western religion. The readings here would be in the Old and New Testaments, with special emphasis on Paul, the Fourth Gospel, and then on St. Augustine, selections from the Fathers and St. Thomas.

On the other hand, I should like to see some of the later scientific readings so selected as to point up to the student the

philosophical and theological background of Newton's genius or Kepler's world view.

This basic course would be a joint venture of the social sciences and humanities faculty. In addition, I would consider it of the greatest importance that every member of the science faculty teach at some time in one section of the course, not alone, but paired with a Social Sciences-Humanities colleague. This would serve to give the college population as a whole a shared intellectual experience in an analysis of the problems fundamental to the student as a potential scientist.

In the second year, the social science and humanities faculty would bifurcate to teach a course entitled, respectively, *Social Sciences I* ("Social Systems" or "Society in Transition") and *Humanities I* ("Culture in Transition.") In the *Social Sciences I* course, given in the second year, one might begin with a survey of what is conceptualized in the social sciences as "problems of social organization." Thus, by way of introduction, the course would survey types of fundamental social organizations and their ideological concomitants on the one hand; family, primary group, "primitive" social organization (extended family, clan, tribe, et cetera) caste, class, status, social role. On the other hand: magic, myth, ritual.

Once this unit of the course, with appropriate reading from the literature of anthropology, had been completed, attention would focus on the major problem of the course — the shift from feudalism to capitalism in Western society. Here, secondary readings, such as Gansoff's little book on Feudalism, are quite useful. I am not insisting throughout this sequence of courses on the reading in primary texts; nor is the exegetical talent, I believe, what would be sought, even in a secondary way, in this particular course. Nevertheless, once having reached the problem of the rise of capitalism and the social organization implied in that term, certain readings would demand exegetical skill. For example, a key reading would be Marx's *The Communist Manifesto*, a work which certainly demands the closest textual scrutiny, as does the selection

of some of his other writings I would think appropriate to the course.

Moreover, in this course, the religion-science thread, never completely broken in the introductory phase of the course, would reappear closely in the reading and discussion of the impact of religion upon science and technology (and vice-versa). Further readings within this section would include selections from Malthus, Weber's *Protestant Ethic*, Tawney's *Religion and The Rise of Capitalism*, selections from the works of R. K. Merton on the relationship between scientific endeavor and Protestant Faith in the 17th and 18th Century England; selections from Luther, Calvin and certain Catholic writers, and selections from such key secondary reference works as Mantoux or Toynbee on the industrial revolution and perhaps one work of modern monographic scholarship, such as John Nef's brilliant study of the rise of the British coal industry.

Major themes in the development of this larger part of the course would be:

1. The decline of a civilization of authority.
2. The rise of "modern civilization."
3. The development of technology and technological classes as well as the "middle classes."

Of necessity, I must describe the *Humanities I* course more briefly. My aim in this course would be to select three or four major epochs in Western culture and closely examine the literature, art, philosophy and social structure of these epochs. To enumerate:

1. The culture of Southern renaissance, beginning perhaps with Petrarch and emphasizing development of a secular as contrasted with sacred literature.
2. The culture of the Northern renaissance, focusing exclusively on Elizabethan culture — the Elizabethan drama, Elizabethan audience, other aspects of Elizabethan culture.
3. Victorian culture, in particular reactions against and responses to the new intellectual civilization. Here, I

would include not only some of the great Victorian novelists, but figures such as Ruskin.

4. The culture of the American renaissance, with special reference to the figures so denominated in F. O. Matthiessen's book of that title.

In the third year, the Social Sciences — Humanities Staff would again merge to teach a required course titled "Personalities and Culture" or "Modern Personalities and Modern Culture." Here, the major thematic unity would be achieved around the emerging theme of identity as suffered by modern man. The major subsidiary theme would be worked around the concept of the "burden" or "problem" of modern civilization. For readings I would begin with Rousseau, who first influenced formulation of the concepts of civilization as a burden, and go on to such reading as Freud offers, including *Civilization and Its Discontents*, and his great essay on "'Civilized' Sexual Morality and Modern Nervousness." Further readings in contemporary depth psychology might include Erich Fromm's *Escape From*

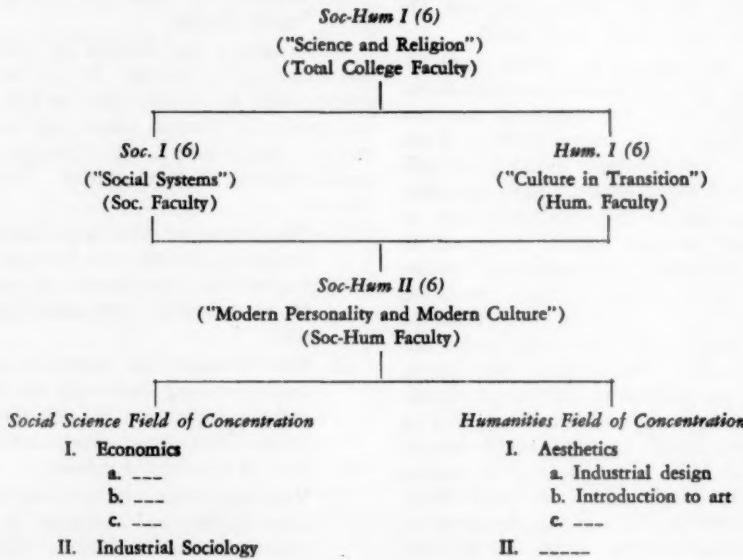
Freedom, et cetera. (*The Future Of An Illusion or Escape from Freedom* would permit the course again to continue to analyze in yet another way the supposed conflict between religion and science.)

On the humanities side, I would have an equal, if not superior, number of readings, including novels, poetry and criticisms, not excluding critical study of the impressionist and expressionist movement in the world of painting. Certainly, on the problem of identity, Kafka, Joyce, Eliot, Forster, Yeats and others have had, perhaps, a more profound and certainly more moving thing to say than has been said by anyone that could be even remotely a social or behavioral scientist.

In the fourth year, there would be no required course in either the social sciences or the humanities, but two major areas of concentration within which a student could elect to study.

Within the social sciences concentration, I would put such clusters of electives as economic analysis, money and banking, et cetera; or, group dynamics, business admin-

SUMMARY OF PLAN



istration, et cetera. In the humanities area of concentration, the student might elect to take a course in art and technology, in which he could pay specific attention to problems of industrial design, the aesthetics of the factory, et cetera. My intention here is twofold:

1. To give the student who has completed the basic courses in the Social Sciences-Humanities Division, a chance to concentrate on one or another problem area raised during his three years of work in the integrated program.
2. I should like to see every member of the Social Sciences-Humanities faculty able to teach within his own special areas of scholarly concentration. A significant part of the area of concentration program would thus be shaped by the Social Sciences-Humanities faculty and offered on home ground, and point forward to the selection of courses on the graduate level that might continue the specific programs within one or the other areas of concentration as developed by a Social Sciences and Humanities faculty primarily concerned with undergraduate instruction in a technological college.

RELIGION IN RECENT MAGAZINES

(Continued from page 148)

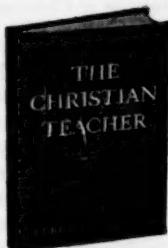
Released Time: Released time for religious education in public schools? "Yes," says Jordon L. Larson, school superintendent of Mount Vernon, N. Y.; "No," says Robert B. Tapp, professor of theology at St. Lawrence University, Canton, N. Y. Both sides are presented in *NEA Journal* (National Education Association) for Nov. '58.

* * *

Home missions: You probably never heard of Morris Fork, Kentucky. And if you were taking a group of youngsters caroling only to have the occupant of a cabin come out with a rifle and demand: "What's this racket about?" would you know what to do? Carl G. Karsch tells this interesting story, illustrated with his own photos, in "The Folks Who Brought Christmas to Morris Fork," in *Presbyterian Life*, Dec. 15, '58.

(Continued on page 170)

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Trends in Teaching Religion in Independent and Church-Related Colleges and Universities

J. Edward Dirks

Stephen Merrell Clement Professor of Christian Methods, Yale University Divinity School

THE MAIN FEATURES of American higher education during the next twenty years are already topics of speculation. Their emerging patterns are being traced in ways which often prompt some educators to express alarm as to what will happen to our colleges and universities in the years ahead. Expected increases in enrollments and anticipated developments in the diversified types of institutions which will be offering education beyond the secondary level provide most of the main clues to the picture of the future. Predictions suggest that there will be even larger numbers of non-residential and commuting students and that they will be enrolled in both expanded public institutions and in enlarged numbers of community, professional, or other specialized types of post-secondary schools. Modified definitions of educational functions, evolving now because of altered relationships between educational institutions and foundations, industry, and government agencies, are expected to give rise to new kinds of programs of education and even a restructuring of existing university curricula, disturbing generally a "balance-of-power" between divisions of studies, graduate and undergraduate enrollments, professional and non-professional higher learning, learning or teaching and research, and so on. The observer who adds up the anticipated changes along such lines as these expects some rather radical modifications in the future of higher education, modifications which carry many direct curricular implications.

What has this period of transition in higher education — which dates back virtually to the end of the Second World War and may extend to 1975 or 1980 — to say

to the teaching and study of religion in colleges and universities? Are widespread changes toward larger institutions, greater leadership by publicly-controlled institutions, increased diversification in types of institutions, and modified conceptions of the nature and tasks of higher education — changes which affect the "shape" of the university itself — also to be reflected in offerings and programs in religion? As American educators and the public which is concerned for our educational institutions engage in assessing and projecting plans for the future of our colleges and universities, what will be the place of significance given to religion in the overall pattern of tomorrow's American higher education? How will the study and teaching of religion fare in plans which, for example, reflect the academic implications of recent technological developments, of man's constantly changing concepts of space, time, and the world around him, and of the critical shortages and needs in the technical and scientific fields?

I

Not all of these questions can be dealt with or answered in a brief article. But they can form a helpful back-drop for a preliminary consideration of what is currently taking place in the teaching and study of religion in some of our colleges and universities. Religion with its distinctive facts and events, its accounts of man's nature and destiny, its practices, literatures, and symbols, does not constitute a new interest in the academic community, particularly in the traditions of the colleges and universities which are privately supported or church-founded and church-related. Most

of these institutions have historically included the curricular provision for religion as a matter of course, according to the status of a distinct subject-matter and departmental role and recognizing its indigenous place in Western culture and American civilization. Those who have been appointed to teach religion have normally occupied a regular position on the faculty and been accorded equality within the academic structure of the institution with members in other disciplines.

But this picture of what we might today, in an era of "return to religion," regard as normalcy has already been seriously disturbed in our century. The decades following the First World War saw a convergence of forces which led to putting religion on the defensive; it was either moved to the periphery of the academic curriculum or it was virtually excluded from the halls of learning. The major cultural forces responsible for this eclipse, such as the cumulative weight of secularism, and which were reflected academically by intensive specialization and by utilitarian vocationalism, were reinforced by sectarianism in Protestantism and by uninspiring theological scholarship which together caused religion to be viewed as irrelevant to the ongoing arts and sciences. By the 1920's and early 1930's religion was no longer respectable in intellectual circles and in many institutions departments responsible for it reached their lowest point. Inadequate staffing, perfunctory fulfillment of diminishing requirements, and widespread loss of any appeal to students to study religion on an elective basis were among the results. In some institutions which had strong religious momentum in their histories, religion as a curricular phenomenon disappeared altogether. Until the years just prior to World War II, a realistic observer might well have concluded that, despite strong religious impulses in more than two centuries of American higher education, religion would no longer be an accepted part of the academic scene by the middle of the century.

II

Today anyone even superficially acquainted with the same scene knows that a situation radically different from that which might have been projected from the trends in the twenties and thirties now prevails. But, these recent decades in our past serve as helpful reminders of the somewhat precarious position which religion has with respect to the academic scene in its totality. Hence, as we look upon future developments in colleges and universities, it is imperative that we take into account the whole range of religion's involvement in higher education as a curricular offering, and that we recall the entire recent history of this involvement. We need also to consider actual data and developments in the present beyond a surface impression of boom. With this in mind and in order that supposition might give way to factual evidence, a companion study to the one focused sharply on the large state universities was conducted with the cooperation of a graduate seminar at Yale Divinity School over the past year. This second study was focused equally sharply upon a selected number of private and church-related institutions. The colleges and universities included in this second study are those in which, for the most part, religion had been accepted as a curricular offering from their earliest histories. Ninety departments of religion were contacted through their chairmen and responses were received from fifty-seven.¹ Twenty-two of these are in Protestant church-related colleges, representing a diversity of denominational affiliation which corresponds roughly to the total diversity among all such colleges. Seventeen are in private colleges of liberal arts with enrollments of about 1500 or fewer. Eighteen are in larger independent universities, a number of them historically related to the Christian tradition.

In each case the information requested was designed not to repeat but to supplement data available in up-to-date bulletins of the colleges. The kinds of questions asked were the following: what is the current

¹A list of these institutions is included at the end of this article.

curricular status of religion in the institution? What are the more significant changes currently taking place or contemplated, as these are reflected, for example, in new kinds or additional requirements in religion for graduation, development toward autonomy of the department of religion, and appointments of additional teaching personnel? What is the extent of students' interest in the study of religion, insofar as this can be measured by enrollments in elective courses? What are some of the changes in the scope and treatment of curricular offerings in religion and which reflect either the critical reappraisals of higher education in the last several decades or the renewed interest and scholarship in theology in the same period? What educational background and specialized training have the teachers of religion? What, moreover, is their status, both academically and ecclesiastically, and what plans are there, if any, to make personnel changes? Thus, the questions were generally of two kinds, the first focused upon curricular offerings, and the second devoted to the faculty members in the field of religion. No attempt was made in this survey to study the effect of courses in religion upon students' attitudes, values, or religious participation, much of this material being already available in the recent book, *Changing Values in College*, by Philip E. Jacob (New York: Harper and Brothers, 1957).

This companion study leads conclusively to the judgment that course offerings in religion are available in virtually every college and university under private auspices or church-related. These are normally offered within regularly structured and distinct departments of religion, though in a few instances they are part of a semi-divisional joint department of philosophy and religion, but even here changes are being made toward departmental autonomy. In more than one-half of the institutions, including all the church-related colleges, some kind of specific requirement in the study of religion or within a distributed divisional context is in effect for students' graduation. In almost all institutions courses in religion ful-

fill general academic requirements for graduation. The extent of the requirement ranges from a single semester's introductory course, sometimes though not always prescribed, to the required inclusion of religion in each of the four years of undergraduate study. The average in institutions having prescribed requirements in religion is slightly more than two semester's minimum. The normal pattern is the prescribing of a specific course or sequence of courses and of an additional course or sequence of courses and of an additional course or sequence of courses on an elective but required basis. The larger independent institutions do not, as a whole, have requirements in this area, but courses in religion are among the normal options as electives and the strength of the department often suggests the important role of these elective offerings.

Though there is tremendous variance in the numbers of students enrolled in courses of religion, depending upon such factors as the existence or non-existence of requirements, the total size of the institutions, and the prestige the department has built up, the impression is that there is currently no shortage of students in these courses. It is difficult to get a firm basis for measuring students' interest in terms of their enrollment for elective courses, but the clear impression of the observer of these data is that there is an expanding interest at the moment. This is indicated not only by the numbers of students enrolled, but also by the additional courses being offered and the pressure of enrollments upon existing faculty and library resources. The steps which have been taken to return religion to a position which is both academically sound and intellectually exciting appear to have met with eager and receptive responses by the students.

The scope of course offerings is, once again, difficult to judge clearly without giving more careful analysis to all the courses' syllabi. What may be taught under one title in one department may be taught under a completely different title in another. Moreover, many qualifications would

need to be made to account for length of courses, number of hours, etc., were this to be a precise accounting. In most rather fully developed departments of religion, the following types of courses are offered, usually with a number of specific offerings in each type: (1) Biblical Studies, still usually favored as *the* required area or introductory to the study of religion; (2) Historical and Comparative Studies, in which the historical approach both to religion and more particularly to Christianity seems to be outweighing the comparative-religion studies; (3) Philosophical Studies, almost always represented and utilized in introductory approaches as well as in more intensive study of intellectual problems; (4) Christian Thought, studied in relation to Ethics, Social Problems, Literature or the arts, Psychology, and even Science, represents an area of the most typical experimentation and development, performing something of an apologetical function within the curriculum; (5) Christian Education which is making something of a return to the undergraduate curriculum in many of the Church-related colleges; it is frequently related to some kind of "field work" in the interest of semi-professional training for students who plan to enter this type of a church vocation without pursuing the additional years of study in a theological school.

The two new types of courses which are becoming increasingly recognized as standard parts of the undergraduate curriculum are "introduction to religion," often believed to be a necessarily preliminary introduction to biblical, historical and philosophical studies, and a course in "the beliefs of modern man," which, under various titles, seeks to set Christianity or the Hebrew-Christian tradition in relation to other major networks of "faith." In these newer courses, which represent departures from the traditional curriculum in religion, the aim seems to be both to make the study of religion relevant to the student's other studies and his life, and to come to grips with the general state of religious illiteracy and misunderstanding with which undergraduates come to the campus.

Courses in the biblical fields, frequently combining historical, literary, and theological approaches, seem to be the most standard and basic parts of the curriculum in religion. Where requirements exist, either these are solely in biblical studies or they include biblical studies. In some departments, biblical languages and especially New Testament Greek are offered along with a study of the literature in English. The number of offerings in the Bible either exceed offerings in other areas or are on a par with them; in only rare circumstances do biblical studies take a second place among the courses in the department. This seems to be true despite the fact that an increasing number of the more recently appointed teachers of religion have been trained in the philosophical approach to religion or in philosophy and religion; this can, of course, be qualified by the fact that most of the undergraduate teachers have also had a full course of theological study, in which biblical studies have played a major if not central part. But it does mean that there is probably increasingly less of an approach to biblical studies from a doctrinal standpoint, *i.e.*, of using the Bible as the authority for historical Christian dogmas. The methods utilized today are those which stress the literary and historical study of the Bible, employing the tools of criticism which have been so productive of biblical scholarship, yet seeking fundamentally to understand the Bible and what it has to say with respect to contemporary intellectual and spiritual problems of life and thought.

The traditional offerings in Comparative Religion, while maintaining their own, do not seem to be involved in expansion. Historical studies of Oriental religions and the study of contemporary issues in them seem more static than almost any other particular area in departments of religion. This may seem difficult to understand in light of so many other programs of inter-cultural understanding which have taken place in higher education. But, perhaps the explanation comes rather from the more recent demands for greater relevancy of religion to

the immediate ideological struggles of modern Western man. Hence, the development has come in courses dealing with religion as one of the live options among the "faiths" of men — Christianity in relation to Humanism, Marxism, etc. And, it is also perhaps to be explained by the need to introduce most American students to their own religious heritage and to assume that their acceptance or rejection of it is more intelligent after reflection upon its basic claims and the counterclaims of other options. Yet, with the rapid resurgence of non-Christian religions in Asia and Africa and with the need there is to strengthen all forms of inter-cultural education, it is to be hoped that ideological courses will not completely shove aside those which once served as the kinds of comparative courses still so much needed in American higher education.

One further comment on curricular offerings can be suggested. It is rather strongly indicated that both the strength of skepticism and the more recent renaissance of theological scholarship are reflected in the offerings in religion. The rise and prominence of courses in "introduction to religion," or even in basic Christian theology, seeks to deal with the principal problems religion raises for man as well as the problems in the human situation to which religion is a response. Thus something of an existentialist approach is being taken which does not treat religion in a negatively "objective" manner but as a genuine part of the human situation, as a matter for decision, and as an area of resources from which have come and can come some answers to the predicaments men face today. Yet, at the same time, perhaps it can be claimed that this represents a more "objective" approach to religion in its relevancy to life and the intellect than was true of an older approach which claimed objectivity but in fact shared the general suspicion that religion had little to commend it as intellectually respectable. Thus, both the mood of existential skepticism and the currents of theological revival are simultaneously reflected in some of the more recent developments.

III

Along with the developments already cited in enrollments in courses in religion, and in the extension of the scope of the offerings, we can also note some clear conclusions concerning the teachers of religion. The prevailing pattern in the institutions we have been considering is such that almost no department, where it exists as a permanent feature, has only one teacher. The increase in numbers of teachers has been rapid as contrasted with the somewhat static or declining situation three decades ago. Now four- to seven-man departments are normal, with the chaplain of the institution usually giving part of his time to teaching in religion also; a small percentage of the faculty members give some of their time to teaching in other departments as well — such as philosophy, classics, literature, and even physics — but the members of the departments usually give their full time to this area. Most of the faculty members are trained through at least the doctorate level, a theological degree marking a kind of mid-way point with the doctorate degree, usually in a recognized graduate school, either already in hand or, among the younger staff, still in process. The training of the current group of undergraduate teachers of religion is impressive as one studies these data, and anyone who is concerned about future developments may well raise the question of where we can expect to get the same quality of men and women needed to staff the expanding departments of religion. In more than half of the institutions some plans are already in process for increasing their teaching staff in religion. With the increasing diversity in types of course offerings, frequently rather clearly defined qualifications are being set forth with respect to the additional personnel being sought.

IV

The conclusion to which these data, even from such a preliminary and partial analysis, point us is clearly that we are enjoying a healthy and growing condition in undergraduate courses and departments of reli-

gion. With almost no exceptions, undergraduate students in liberal or church-related colleges and universities are brought into contact with, or are free to encounter, high-grade teaching of religion as a true part of their higher education. They are being taught by men of accredited faculty status, often individually "accredited" also by their respective churches, who are part of the academic community in a fully accepted way and who are free to develop their plans in the normal structured patterns of colleges and universities. For the most part there is a coherence and balance in the offerings of their departments, giving students an opportunity to gain a many-sided understanding of the role of religion in modern life, the particular claims of our biblical and Christian heritage, and the problems of the human spirit which they seek to meet.

This does not mean that everything bodes well for the future in this respect. Relating the study of religion to the academic enterprise may be more difficult when some of the trends now emerging in higher education reach their culmination. If areas of the curriculum are neglected in the face of new urgencies, there is no guarantee that religion will be exempt of another period of ill-treatment and decline. Moreover, this could be accelerated and encouraged by a reaction of large proportions to the current cult of popularity enjoyed by almost anything religious. With larger enrollments and with greater diversification in offerings, the pressures upon institutions to secure well-qualified teachers may become very severe, and in turn graduate schools training these teachers may be tempted to lower their standards. Thus, the structural changes in higher education itself — resulting from some of the factors mentioned at the beginning of this article — will not be without implications for departments, course offerings, and teachers of religion.

The only secure way of proceeding appears to be to build strength and quality into every existing department of religion and to keep open the lines of communication between it and every other area of the university's life. The trend toward recog-

nizing the need for relevance is as important a trend as any which has appeared in recent times; if it is built upon foundations of academic quality, this concern can help to guarantee that students in the future will continue to have the opportunity of being exposed critically and systematically to the richness of the religious tradition of human civilization.

More impressive and threatening finally than all the perilous predictions for American institutions of higher education — and perhaps already partly reflected in the trends we have noted — is the gradual vulgarization and dehumanization of modern life. Will institutions be able to maintain creative and exciting conversation around the genuinely humane — around what it is that finally is *human* about man? This is the most serious question for colleges and universities. To this question the discipline of religion must also make its response. To the solution of it religion must offer its contributions. Perhaps the department of religion must take the responsibility of being a truly humanistic discipline, of giving its primary attention to the dimension of life which was phrased so well by Kierkegaard: "Apart from the God-relationship, a man cannot be truly man."

List of Institutions

- *Albright College, Reading, Pennsylvania
- †Amherst College, Amherst, Massachusetts
- †Beloit College, Beloit, Wisconsin
- †Bates College, Lewiston, Maine
- †Bowdoin College, Brunswick, Maine
- †Brown University, Providence, Rhode Island
- *Bucknell University, Lewisburg, Pennsylvania
- †Carleton College, Northfield, Minnesota
- †Claremont Colleges (including Pomona and Scripps Colleges), Claremont, California
- †Colgate University, Hamilton, New York
- †Cornell University, Ithaca, New York
- *Davidson College, Davidson, North Carolina
- *Denison University, Granville, Ohio
- *DePauw University, Greencastle, Indiana
- †Drake University, Des Moines, Iowa
- *Emory University, Emory University, Georgia
- *Franklin and Marshall College, Lancaster, Pennsylvania
- *Gettysburg College, Gettysburg, Pennsylvania
- *Gustavus Adolphus College, St. Peter, Minnesota
- *Haverford College, Haverford, Pennsylvania
- †Hobart and William Smith Colleges, Geneva, New York



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- † Vanderbilt University, Nashville, Tennessee
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- * Wake Forest College, Winston-Salem, North Carolina
- † Washington and Lee University, Lexington, Virginia
- † Wesleyan University, Middletown, Connecticut
- † Whitman College, Walla Walla, Washington
- † Williams College, Williamstown, Massachusetts
- * College of Wooster, Wooster, Ohio
- † Yale University, New Haven, Connecticut

-
- * Church-Related Institution
 - † Private Institution
-

RELIGION IN RECENT MAGAZINES

(Continued from page 163)

The True Religion: A Jew writes to ask a Catholic which is the true religion; J. D. Conway answers in *Catholic Digest*, Dec. '58.

Cain and Abel: Donald Clark Hodges presents a scholarly treatment of the question "Am I my brother's keeper?" and says it is a clue to the psychological meaning of the gospel of fraternity; in *The Journal of Religion*, October, '58.

Service: Young people serving in the Church of the Brethren Volunteer Service are featured in *Coronet*, Jan. '58. The article, "God's Quiet Heroes," by Theodore Irwin, gives something of the history of the church, its beliefs, and more particularly the various missionary and service projects carried on by young people.

St. Augustine On Teaching

Howard Grimes

Professor of Christian Education, Perkins School of Theology, Dallas, Texas

BECAUSE of the recent dependence by religious education on non-Christian and non-Jewish sources (such as the writings of John Dewey), one of the important tasks confronting religious educators today is a re-assessment of the sources native to their own traditions. It is necessary, therefore, that we re-discover, as it were, those peculiar resources within our own heritage. Although some of these are common to both Judaism and Christianity, others are peculiar to the latter. Further, there will be those in which it is not possible for both Protestantism and Roman Catholicism to share. One of the resources common to both of these latter, however, is the work of St. Augustine, the great Christian thinker who lived from 354 to 430 and who has been described as being "Like a colossus bestriding two worlds . . . the last patristic and the first medieval father of Western Christianity."¹ Although Augustine's influence in Christendom is confined to Western Christianity (being in many ways the inspiration both for Medieval thinking and the Protestant Reformation), Orthodox Christians can also find in him much that is significant, and it is quite possible that Jewish educators also can profit from his ideas. It is with these convictions in mind that the following notes are written, though they are admittedly from the Protestant perspective.

The two major sources in Augustine's voluminous writings for these notes are *De Magistro* (*The Teacher*), probably written about 389, only two years after his baptism, and *De Catechizandis Rudibus* (*The First Catechetical Instruction*), written about 400 or shortly thereafter. The latter has exer-

¹Albert C. Outler, "Introduction," in *Augustine: Confessions and Enchiridion*, Trans. and ed. by Albert C. Outler (Vol. VII: The Library of Christian Classics) (Philadelphia: The Westminster Press, 1955), p. 13.

cised considerable influence in Roman Catholic thought and practice,² and some writers have felt that Luther was influenced in the form of his catechism by the suggestions made by Augustine.³ The former treatise, however, is perhaps of more interest to Protestants today, especially those not employing the catechetical form of instruction for church membership, though both of the works should be read in any re-thinking of the nature and purpose of religious education.

*De Magistro*⁴ is cast in dialogue form, reputedly based on a conversation between Augustine and his natural son, Adeodatus, and is essentially a non-technical discussion of epistemology,⁵ or in more modern educational parlance, "how we learn." *De Catechizandis Rudibus*,⁶ on the other hand, is a practical treatise, addressed to Deogratias, a deacon in Carthage who was a friend of Augustine. It concerns the preliminary instruction given to the *accidentes*, that is, those about ready to be admitted to the *catechumenate*, and is therefore concerned with the earliest formal instruction given to

²Cf. Joseph Patrick Christopher, "Introduction," in *De Catechizandis Rudibus* (Patristic Studies, Vol. VIII, The Catholic University of America) (Washington, D. C.: The Catholic University of America, 1926), pp. 3-6.

³Ibid., p. 310.

⁴Hereafter referred to as DM.

⁵John H. S. Burleigh, "Introduction to *The Teacher*," in *Augustine: Earlier Writings*, selected and translated by John H. S. Burleigh (Vol. VI: The Library of Christian Classics) (Philadelphia: The Westminster Press, 1953), p. 65.

⁶Hereafter referred to as DCR.

the prospective Christian.⁷ Admission to the *catechumenate* permitted one to attend the synaxis but not the Eucharist, that is, that part of worship which came to be known as the "Liturgy of the Word," or the "Mass of the Catechumens," in contrast with the "Liturgy of the Upper Room," or the "Mass of the Faithful," the Eucharist proper. Augustine's treatise consists of, first, instructions to the catechist as to how to catechize, and, second, a longer catechetical lecture followed by a very brief one. Indeed the latter is almost unbelievably brief in contrast with Augustine's usual verbosity.

At first glance the two hardly seem consistent with one another: the somewhat formal tone of DCR is in sharp contrast with the Socratic informalism of DM. One should bear in mind, however, that the situations are different, since DM is not concerned with formal instructions. Also, Augustine's emphasis on the *person* being catechized, in DCR, as will be shown later, probably implies considerably more freedom than was customary in his day. Further, it must be remembered that candidates for the *catechumenate* were usually quite unlearned in basic Christian ideas, even though they sometimes consisted of men learned in the classics as well as children of Christian parents.⁸ Thus, the Church was concerned that they "hear and learn the truths of revelation which, from the very fact that they were revealed, could not admit of Socratic discussion."⁹ In other words, in DM we are more concerned with the explication of revelation, while in DCR we are interested in the confrontation of the hearer with that to which he must give assent prior to his being admitted as a candidate for baptism.

In the following discussion we shall treat each work separately, and then seek to draw

conclusions for our thinking from both of them.

De Magistro

1. The first premise from DM which must be stated (though we may not be able to accept it with our present understanding of the nature of the self) is that the learner already possesses an inner apprehension of Truth. "He is taught not by my words but by the things themselves which inwardly God has made manifest in him."¹⁰ This is, of course, a Platonic concept, perhaps somewhat less completely assimilated than Platonism was in Augustine's later work, though in his *Retractions* issued later in life he makes no mention of disagreement at this point. This statement does not mean, as Burleigh has reminded us, that truth is subjective. Rather, "It comes from God, whose eternal Truth, Christ, dwells in minds prepared to receive him. Christ is the inward teacher of all who can or will listen to him."¹¹ In a sense this is a different way of restating Augustine's distinction between faith and reason — we must believe before we can understand the nature of or reasons for our belief.¹² Although so far as I know Augustine never put these two ideas together, it would appear that what he means is that the human mind, with its innate knowledge of divine Truth, being confronted with such Truth from the outside, believes ("has faith"), and then the explication of this faith takes place by use of one's ability to reason.

2. A second important point in DM concerns the inadequacy of *words* as instruments of teaching. Words, he says, "bid us look for things,"¹³ or again, ". . . by means of words a man is simply put on the alert in order that he may learn. . . ."¹⁴ Signs

⁷This is in contrast to *The Catechetical Lectures* of Cyril of Jerusalem, which were given to those preparing for baptism. See "General Introduction," *Cyril of Jerusalem and Nemesius of Emesa*, Ed. by William Telfer (Vol. IV: The Library of Christian Classics) (Philadelphia: The Westminster Press, 1955), pp. 30-33; also Christopher, *op. cit.*, pp. 1-2.

⁸Christopher, *op. cit.*, p. 2, Note 1 a.

⁹Ibid., p. 310.

¹⁰Quotations from DM are all from the translation by John H. S. Burleigh, *op. cit.*; xii, 40, pp. 96-7.

¹¹*Ibid.*, p. 66.

¹²*Cf. Confessions*, Six, V, 7, Outler, *op. cit.*, p. 119; *The Usefulness of Belief*, XIV, 31, Burleigh, *op. cit.*, p. 316.

¹³DM, xi, 36, p. 94.

¹⁴DM, xiv, 46, p. 101.

other than words also help in teaching — for example, gestures; and one may say through the use of a modern term that teaching occurs through relationships.¹⁶ The significance of this point in Augustine can hardly be appreciated except as we attempt to look at it without the understanding which we now possess concerning the place of the non-verbal and non-cognitive factors in learning. To be sure Augustine did not fully appreciate these factors, although at one point he does approach a theory of the unconscious.¹⁷ It is all the more remarkable, of course, that he came as near as he did to such understanding without the slightest hint of the empirical evidence which we now possess.

3. A third point, closely following the first two, is that for the Christian, "Our real teacher is he who is listened to, who is said to dwell in the inner man, namely Christ, that is, the unchangeable power and eternal wisdom of God."¹⁸ That this statement is based on the idea previously discussed, namely, the possession by man of an innate capacity for Truth, is obvious. But there seems to me to be a more abiding reality here, related to Augustine's insistence upon self-knowledge as the beginning of certain knowledge in any field.¹⁹ One does not learn religious Truth through its being "poured in," as it were, from the outside; rather it is learned in the fullest sense only when it is a matter of inner apprehension. (Is this completely foreign to Kierkegaard's famous dictum, "Truth is subjectivity"?) Put in modern terms it would appear that he was saying that credulity — mere acceptance of Truth second- or third-hand — is not enough; rather an inner response, however it may be explained, is required, and the beginning of this response is the knowledge that we are created to respond posi-

tively to God. ". . . thou hast made us for thyself and restless is our heart until it comes to rest in thee."²⁰

4. A final suggestion from DM, which has also been prevoisioned in former statements, is Augustine's insistence that belief ("faith") is necessary over and beyond that which we can know from sense experience and from reason. "What I know I also believe, but I do not know everything I believe. All that I understand I know, but I do not know all that I believe."²¹ So central is Augustine's doctrine of grace that it cannot be separated from his educational theory. It is only by God's gift to man that man is able to take what more recently has been called "the leap of faith."

How, then, does God "present" himself, as it were, to man? Here it is tempting to fall back upon Augustine's doctrine of predestination for his only answer, but in at least one place he seems to give another hint. In *The Spirit and the Letter*, after discussing the meaning of faith at some length, he makes this statement: ". . . God works for our willing and our believing through the inducement of impressions which we experience: whether the impressions be external, as in the exhortations of the Gospel, or internal, as in the ideas which enter the mind willynilly. . . . In these ways does God work upon the reasonable soul to believe. . . ."²² It would appear that here is a key to understanding the question which Augustine promises at the end of DM he will discuss later: the usefulness of words,²³ and it appears also to be something of an answer as to how man is first prompted to respond in faith. In other words the function of the teacher is to provide the external impressions to which the learner *may* respond in faith.

De Catechizandis Rudibus

In passing from DM to DCR we encounter an Augustine who is attempting to be less philosophical and more practical,

¹⁶Cf. DCR, Christopher, *op. cit.*, 13 (18), p. 57.

¹⁷Cf. *De Trinitas*, 9 (vii), *Augustine: Later Works*, Ed. by John Burnaby (Vol. VII: The Library of Christian Classics) (Philadelphia: The Westminster Press, 1955), p. 107.

¹⁸DM, xi, 38, p. 95.

¹⁹See *Enchiridion*, VII, 20, Outler, *op. cit.*, p. 351, esp. Note 38.

²⁰One, I, 1, *ibid.*, p. 31.

²¹DM, xi, 37, p. 95.

²²60 (xxxiv), Burnaby, *op. cit.*, p. 244.

²³DM, xiv, 46, p. 100.

though there are a number of ways in which the two are similar. We shall thus note both similarities to and contrasts with DM.

1. Augustine, as in DM, reminds De gratias of the inadequacy of words in communicating what one feels and knows inwardly.²³ Because this is so the interest in and enjoyment of what he is teaching helps the instructor to communicate the truth he wishes to state.

2. The purpose of teaching is to achieve considerably more than verbal assent. In Augustine's own words, "With this love, then, set before you as end to which you may refer all that you say, so give all your instructions that he to whom you speak by hearing may believe, and by believing may hope, and by hoping may love."²⁴ Belief, hope, love — all three are included in the purpose of the teacher.

3. A further point of considerable interest — with numerous references by Augustine — concerns the necessity of relating what the catechist has to say to the person involved. This requires knowledge of the person's status in life. There is a chapter, for example, on "How to deal with the educated";²⁵ and another concerning students from schools of grammar and rhetoric²⁶ (the "secular" schools of the day). Further, the style of discourse should be adopted to the hearers.²⁷

Also, the catechist is to attempt to understand the particular problems of the candidate by asking him questions;²⁸ by encour-

aging the educated to discuss the books they have read, followed by comments on them;²⁹ and by encouraging the timid to talk — ". . . we must drive out by gentle encouragement his excessive timidity, which hinders him from expressing his opinion. . ."³⁰ This is actually a much more limited kind of participation than DM implies, but echoes of the Socratic method are at least present.

4. The relationship between catechist and candidate is also considered: ". . . we must," as he puts it, "temper his shyness by introducing the idea of brotherly fellowship."³¹ Indeed the tone of Augustine's suggestions throughout implies genuine respect for the candidates. Perhaps he remembered his own experience with Bishop Ambrose of Milan, when, as he unknowingly neared the end of his long search for knowledge and peace, he went, as a catechumen, to hear Bishop Ambrose. "That man of God," he later wrote in *The Confessions*, "received me as a father would. . . And I began to love him . . . not at the first as a teacher of the truth, for I had entirely despaired of finding that in thy church — but as a friendly man."³²

5. No detail is too lowly for Augustine to consider, and thus he devotes a section to the physical comfort of the hearer. Contrary to much popular practice, he suggests that the candidate be offered a chair if he appears tired, and adds, ". . . although doubtless it is better that he should listen seated from the first. . ."³³

6. In several sections Augustine insists that the catechist must recognize the importance of his work. Apparently busy pastors then, as now, resented interruptions to their daily schedules.³⁴ Further, he recognized the distractions which might prevent the teacher from doing his best work. Suppose we are troubled by some scandal,

²³Chaps. 2, 3, and 4, pp. 17-21, (Page references are to Christopher, *op. cit.* See also an almost identical rendering of the work in *The First Catechetical Instruction*, ed. by Joseph P. Christopher (Ancient Christian Writers, No. 2) (Westminster, Maryland: The Newman Bookshop, 1946). The first volume mentioned contains both the Latin and the English and has more copious notes than the latter.

²⁴DCR, 4, p. 31.

²⁵DCR, 8, pp. 39-43.

²⁶DCR, 9, pp. 43-45.

²⁷DCR, 15, pp. 67-69.

²⁸DCR, 5, pp. 31-33.

²⁹DCR, 8, pp. 39-43.

³⁰DCR, 13, p. 57.

³¹Loc. cit.

³²Five, XIII, 23, Outler, *op. cit.*, p. 110.

³³DCR, 13, p. 59.

³⁴DCR, 14, pp. 62-3.

of someone who has defected from the faith. Then "Let him . . . who comes to be admitted as a candidate wipe away our sorrow at another's defection, in the hope we cherish that he will make progress in the faith."³⁵ Whatever the distraction which would keep us from doing our best work, we must seek a remedy for it.³⁶

7. Finally, in the example of instruction which Augustine gives to Deogratias, he illustrates another interesting point. Much of his longer address contains a recounting of the Biblical story, continuing in summary review down to his own time. It hardly seems a modernization to say that it is a recital of the mighty acts of God in the six ages of the world — from Adam to Noah, Noah to Abraham, Abraham to David, David to the Babylonian Captivity, the migration to Jesus Christ, and the present age of Jesus Christ.³⁷ Although his division of the ages is somewhat different from that made by Biblical scholars today — for example, where is the significance of Moses? — nevertheless the basic motif has a modern ring, and his purpose seems to be to give the candidate a brief summary of the antecedents of the Community into which he is seeking entrance. This is of further significance when it is remembered that prior to Augustine church history had not been related to Biblical history in catechetical instruction, and also that Augustine broke away from the "Two Way" approach of moral instruction first found in the mid-second century *Didache*.³⁸

Implications for Today

Some of the implications of Augustine's two works have been indicated in previous sections, and others are obvious. Among the obvious is the emphasis on the physical comfort of the learner, though I suspect that a fair number of confirmation classes are still conducted with youngsters sitting on ill-fitted pews. It is also a commonplace

that we ought to take account of the background of each learner, though here too it is easy for the modern teacher, confronted by persons of varying backgrounds, to forget that each person is an individual, not a statistic (to paraphrase Kierkegaard). As the catechetical classes became larger in Augustine's day and later, it was often ignored then, also.

It ought to be obvious likewise that preparation for full membership in the church is a necessity, and though this is not mentioned by Augustine as such, it is certainly implied by the care which he enjoins for the catechesis even in this preliminary instruction. But alas, we have too often fallen victim to the hurry and press of large numbers of candidates just as the church increasingly did in the years immediately following Augustine.

The pastoral approach to catechesis is also to be noted. It was assumed by Augustine that such instruction would be given at this early period to one or a few persons. A greater emphasis on a counseling approach to membership preparation would be appropriate for us today.

A further significant point is the stress laid on teaching as such, especially in DCR. Any modern Protestant minister who considers the work of teaching to belong primarily to lay teachers ought to read Augustine! To be sure the deacon was of considerably less significance in the ministerial orders by this time than the bishop or the presbyter, but he was still especially appointed (and probably trained) for his task. At any rate the minister who neglects the teaching office of the church would hardly receive comfort from Augustine.

Moving away from the less obvious implications, we turn to the interpretation which Augustine gave to the *purpose* of teaching. To be sure the basis of Augustine's belief is hardly acceptable to most of us, though some of us are living in an age not much more modern — one where education is thought of as training the faculties, or storing up information for future use, or involving some other approach to psychology not much more adequate than

³⁵DCR, 14, p. 63.

³⁶DCR, 10, p. 49.

³⁷DCR, esp. 22, pp. 95-7.

³⁸Christopher, *op. cit.*, pp. 3-4.

Augustine's Platonic categories. Thus we need to be reminded by him that the freedom of the learner must be respected, and that it is a free response to God we want, not assent to *our* ideas. Certainly we can listen to Augustine with real profit — and a sense of guilt for our own attempts to manipulate — when he insists that it is Christ, as the Wisdom of God, who is the real teacher, not we ourselves. And it is not alone the "classicist," with his interest in "pouring in" ideas who is guilty here. It is also the "progressive," whose manipulation is phrased in more subtle terms of motivation but who is tempted just the same to seek a response to what he wants to see done and is not willing to trust the grace of God to accomplish something better than he can imagine.

Likewise Augustine's comments about the inadequacy of words ought to be broadened in our modern context to include the inadequacy of substituting "activities" of one kind or another for words. All of our outward signs, as Augustine recognized — be they words, activities, audio-visual aids, or what have you — are mere instruments, and we can well remember with Augustine that though they may provide impressions on the learner, it is only as God's gift of grace and faith come to the learner that *Christian* learning has occurred.

Put in modern terms, it seems fair to say that Augustine would approve of a theory of religious education which thinks of it as fundamentally a life of dialogue — dialogue between teacher and learner, learner and learner, both learner and teacher together with the Biblical faith — but all of these pointing beyond themselves to the dialogue between God and man. The human vehicles — the teacher and his ideas — by which God's mighty acts become known to the learner are earthen vessels, but they are still one of the means by which God makes his impressions on the life of the learner. Unless, however, teaching transcends all of these exterior means (including words), it remains less than Christian. Augustine can still remind us that "With this love, then, set

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before you as an end to which you may refer all that you say, so give all your instructions that he to whom you speak by hearing may believe, and by believing may hope, and by hoping may love."³⁹

³⁹DCR, 4, p. 31.

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FEATURE BOOK REVIEW

What Is the Nature of Man? Images of Man in Our American Culture

What Is the Nature of Man? Images of Man in Our American Culture. By Kenneth Boulding, Raymond Brittain, R. Freeman Butts, Charles Donahue, Robert E. Fitch, Abraham Joshua Heschel, Joseph H. Lookstein, Randolph Crump Miller, Walden Pell II, Philip Phenix, Roger L. Shinn, Edmund W. Sinnott, Joseph Sittler, Jr., John L. Thomas, S. J., Louis J. Twomey, S. J., Gustave Weigel, S. J. Philadelphia; Christian Education Press, 1959, 224 pages. \$3.00.

I

READERS OF THIS VOLUME can readily understand the degree of enthusiasm expressed for the Conference in Chicago for which the chapters were prepared. I am amazed at the consistently high level of these many addresses and at their readability. *The Religious Education Association* seems to provide the best forum in America for the presentation by the representatives of each faith of its distinctive position — there are no common denominators here — and yet to do so in such a way that each statement transcends in part the frame in which each faith most often appears. I do not see how a Catholic, Protestant or Jew could read the chapters by Abraham Heschel, Gustave Weigel and Roger Shinn without feeling that at some point the authors representing the two other faiths spoke to him a significant word.

The early chapters deal with the images of man as they come to us through the special methods and abstractions of particular sciences. The writers recognize the limits of each science and the images which they present are open to deepening and illumination by the Biblical faiths. Robert Fitch has written a brilliant chapter on the images which are pervasive in contemporary literature where he finds "a chorus of dismay and despair of idolatry and defiance." He sees a strange contrast between "the complacent man" of the culture and the dismay portrayed by the literature. He warns, as he has so often done, against the

tendency to emphasize compassion and acceptance apart from judgment. I think that he over-corrects at this point and confuses wounded alienation with prideful rebellion and in assailing compassion without judgment he comes close to judgment without compassion. But his chapter is one of the most interesting in the volume. Several chapters describe a wide range of images that are prevalent in the culture; Philip Phenix discusses twenty different profiles which are regarded as normative by various groups. He does not try to compare them and the next step would be to discover how many of these are mutually exclusive, for many of them are not.

THE HEART OF THE BOOK consists of three chapters by the representatives of the three faiths. As I read them I was reminded of an important emphasis of Eduard Heimann that American pluralism is dominated by three faiths which have a biblical foundation. It is this biblical unity which comes through these chapters in spite of the fact that each writer is decisively a representative of his own religious community. Heschel's chapter is inspired. He portrays man as made in God's image and as dust. He emphasizes the divine concern for man as the basis of the biblical approach. He sees the sin and tragedy of man with such realism that he says that "all that we can preach is a 'theology of dismay.'" (Do not the non-theological artists whom Fitch castigates sense this?) And then he says: "History is no blind alley, and guilt is not an abyss." Christians may regard this chap-

ter, not only as a *preparation* for the Gospel but as a *confirmation* of the nature of both God and man without which there would be no Gospel. I say this against all theologians who will not allow the Old Testament to speak for itself but insist that it be understood as a Christian book. Father Weigel entitles his chapter "The Christian As Humanist" and emphasizes the incarnation as the "bridge between God and man." He finds in the doctrine of incarnation "an implicit anthropology," for the dogma "simultaneously humbles and exalts man." This is common ground for all Christians. Barth says it in many volumes. The differences come in Father Weigel's paragraphs about the church as the "historical prolongation of the Incarnation." Professor Shinn sets forth an image of man that is governed by biblical theology, by a conception of man as "the self-in-action, the self-in-freedom, the self-in-relation." Shinn has allowed biblical categories and existentialist insights to illumine each other in his own mind for a long time. His chapter contains an important concession to secularism. He says that the "members of the Religious Education Association have wisely refused to make secularism a whipping boy." He emphasizes the point that the Churches have had to learn from secularist criticisms. What they learned they should have known from their own faith but in practice "God has taught us through those who deny him as well as through his prophets and apostles." The recognition of this truth helps us to live together with those in our pluralistic society who reject the historic faiths. I found Shinn's splendid statement an accurate and moving expression of Protestant thought about the image of man.

THE LAST PART of the book consists of chapters on the objectives and the procedures of public education with reference to religion. Freeman Butts begins the discussion with a chapter that sets forth his well-known position. He is frank, honest, fair in spirit. There is an austerity about his view that I much respect. I believe that he misses an important dimension of the problem. He puts his chief emphasis on

the free man as the goal of education but freedom is not as self-sufficient a value as he assumes it to be. Freedom without commitment to more than freedom provides too formal and empty an image of man. Moreover he seems to believe in the possibility of separating completely what happens in the public school from the religious faith that is brought to the school by the child. He does go quite far in admitting teaching about religion as an aspect of culture and I welcome this. He is rigorous in excluding released time and any concessions to private religious schools in terms of public aid. He sees public schools and parochial schools in competition with each other and leaves little place for experiments in cooperation between them. This is a large and delicate subject that I cannot discuss at length here but I do not see how we at this time can be so negative about all concessions to the inclusion of religion in public education and about all concessions to those who seek public support, especially in terms of fringe benefits, for parochial schools.

There is a dimension lacking in Professor Butts' chapter but I do not find any very intelligible supplement to or correction of his chapter in the other chapters by the representatives of the faiths. Professor Donahue writing as a Catholic does say that the school should not indoctrinate children with theistic teaching but he does propose some cooperation between the public schools and the Churches which is not very clear. He does not give the Catholic case for parochial schools. Rabbi Lookstein adds nothing to the argument of Professor Butts on these specific issues. It is unfortunate that the book leaves Professor Butts with the clearest and strongest word about education but the religious images of man as portrayed by Heschel, Weigel and Shinn can hardly be kept out of the substance of education for, if they are, "free men" will be too much impoverished, and they may forget the ultimate source of their freedom.
— John C. Bennett, Dean of the Faculty, Union Theological Seminary, New York City.

II

IT IS TOLD of a certain philosopher that he annually celebrated the anniversary of the day when his little son first uttered the word "I." The moment when man becomes aware that he constitutes a total and unified personality rather than a miscellany of discrete impulses and autonomous drives is undoubtedly memorable. No less significant than this recognition is the level on which he answers the question "Who Am I?" or "What Am I?" Awareness of selfhood must be supplemented by an ennobling image of self.

The National Convention of *The Religious Education Association* held in November 1957 chose as its overall theme, "Images of Man," and concerned itself with both sacred and secular images. The chief presentations made at that time are reprinted in this volume. Obviously, the papers here included are uneven in quality as well as diverse in approach. Some are academic and ponderous; others are philosophical and abstract; a few are realistic and direct; some are homiletical "very like a sermon" and several are wholly trivial. Some expound, others scold; some reason, others exhort.

One of the depressing impressions carried away from the discussions of the "Sacred Image" is that they tend to abstract man from his family, his job, his society and his time, and set him down in solitude under remote, infinite heavens. In that distant and awesome loneliness man confronts God. If the sociologist sees man as a datum and the psychologist dismembers him into a "role" and the economist reduces him to producer and consumer, the theologian turns him into a bloodless concept, more object than subject, making of him what one of the papers scornfully describes as "a chunk of some metaphysical substance." The individual as a product of a socializing process, the individual in relation to others; the individual as worker, as citizen, as father, as husband, as lover, as industrialist is lost sight of and only the homo theologicus is visible, steeped in sin and yearning for redemption.

ONE COMES TO A PLURALIST society with a single image in his mind and the rich diversity of both the individual and the group-life in which he must, of necessity, function is overlooked. There might well be on the part of religionists generally a humbling and prayerful sense of indebtedness to "the secular image" for at least one great achievement. One writer pointedly describes this achievement in these words, "Quite possibly we could not come to this meeting — Jews, Roman Catholics, Protestants ready to learn from each other — had we not been educated and chastened by the secularism which denies the truth of most of what we are saying to each other." Nor have the religionists sufficiently pondered the serious implications of a statement by Liston Pope, Dean of the Yale University Divinity School, cited in another article, "The Church has lagged behind the Supreme Court as the conscience of the nation on the question of race, and it has fallen far behind in trade unions, factories, schools, department stores, athletic gatherings and most other major areas of human associations, as far as achievement of integration of its own life is concerned." It is significant though distressing to realize that the given examples of areas which have gone beyond the religious life in implementing a goal eloquently upheld by all of its spokesmen are, in every instance, secular. The secular image upheld by an educator as the proper object of public education, that of "the free man," has elements of grandeur and high spirituality. Instead of ignoring this image because the deeply spiritual premises on which, according to the religionist, such a view, rests are never explicitly articulated and the image remains detached from religious doctrine, the men of religious faith should approve and bless it. The place for formulating and spelling out the religious foundations of this image is the church or synagogue and the home. As long as America remains free for voluntary associations of men to espouse, teach and propagate their specific religious beliefs and concept, the climate of America will be charged with sufficient spirit to support this

secular, though not unspiritual image, so necessary and vital for our pluralistic, democratic society. The religionist intent upon seeing man in his cosmic context, must not ignore man's more immediate social setting. Without surrendering its views of the ultimate, religion must open its mind to the disciplines which can help illumine and enlarge the sacred image of man. "It is foolish to assert," one writer rightly points out, "that the men who run rats through mazes can tell us nothing about how human beings function—as foolish as it is to claim that they have the clue to human love, fidelity and worship. Likewise it is absurd to say that the opening chapters of Genesis or the traditional doctrines of the Church tell us everything worth knowing or tell us nothing at all about the human person." We promise too much when we claim that the sacred image when fostered will automatically save our world, even as we move in too restricted a sphere when we leave the sacred out of consideration and place exclusive reliance for human fulfillment on the secular image. This is advanced not as a mere exercise in good-will or in the bland hope of effecting a peaceful compromise—but in the conviction that neither image captures the variety and fullness of the whole man and that each has insights which can helpfully complement the other.

Unfortunately, this volume as a whole does not reveal an approach adequately generous and hospitable. It reflects once again the apparent incapacity of our time for synthesis. Yet it is in synthesis that our greatest hope lies. Bound together in a single volume though they are, many of the articles betray a kind of conceptual isolationism which enables their authors to dwell in retirement behind the walls of their particular theories. This volume can, however, serve an important function in stimulating other thinkers to overlap walls and fashion their views in the arena of our complex, many-faceted and multi-imaged common life, rather than in the insulated safety of their academic halls.—*Morris Adler*, Rabbi, Congregation Shaarey Zedek, Detroit, Michigan.

III

IF THIS COLLECTION of studies had done no more than ask its title-question seriously it would have done enough. Current popular sociological inquiries are helping Americans to discover just what kind of society they have made, and what it has made of them. It is no small matter for the patient to be aware that he has a malady. In the planning stages of the 1957 convention of *The Religious Education Association* it was concluded that the tasks of religion and education could be discussed profitably only if the various ways in which man conceives himself were known, and the ways in which he is conceived by the major religious traditions, both apart from God and in union with Him, were exposed.

The first half of this volume gives the impression of tentativeness and sparring, until the reader comes to discover that analysis really is its proper business. Synthesis, while not lacking, is incidental. At the volume's end one concludes that the essayists cared enough about the question "What is the nature of man?" to ask it before they answered it.

R. C. MILLER'S INTRODUCTORY PAPER on the American scene does not hesitate to identify the contrast between a specifically religious way of life and the "spirit of America." His judgment, with its roots in Herberg's thought, is that, "As long as one is a Catholic, Protestant, or Jew, he can be counted on as an American if he accepts the American way." The "semi-secularized natural theology akin to Deism" of the framers of the Declaration and Constitution accounts in part for our national gravitation towards the tempo *religioso ma non troppo*. We are at once at home with the concept of a benevolent Creator, and slightly embarrassed by the full demands of a biblical faith. The religion of democracy has a tolerance for "inalienable rights" and "life, liberty and the pursuit of happiness" which it does not feel for the notions of "giving glory to God" or "enjoying him forever." It can see man as a child of God, who is by nature free and able to achieve works of

goodness; with man as a sinner who absolutely requires God's redemptive love, who would be lost if it were not for grace and faith, it has considerable difficulty. The secular-philosophy of man says that man must save himself, while the genuine Judeo-Christian view of him holds that he can not.

Miller sees the problems of religious education as mainly two: the increase of effectiveness in bringing God and man together through the church, the synagogue and the related schools of both; and the attempt to see that in the schools of all the people freedom does not become freedom *from* religion. No restrictions from any theory of church-state relationships exist to interfere with promoting the first-named encounter. As to the second matter, the relation of man to God and to his fellows is discussed only with difficulty in a religious pluralism which has by no means declared religious traditions irrelevant to education, yet equally has given no mandate whatever for sectarian teaching in the public schools.

PROFESSOR R. FREEMAN BUTTS ARGUES effectively in his paper "What Image of Man Should Public Education Foster?" for freedom as the foundation-stone of the public schools, without reference to religion. Religion may or may not flourish. He rather seems to hope that it will. But freedom will remain alive, he holds, so long as the people's common schools are both its guarantor and its natural home, irrespective of how things go with religion. One can only remark with the French, "It is able to be."

E. W. Sinnott's "A Biologist Looks at Man" is a delicately fabricated case for man's psychical superiority to other organisms. Professor Sinnott touches upon but does not attempt to explain man's rapid cultural progress during recent millennia, except to speak of human knowledge as cumulative. He underlines man's capability of transcendental appreciations, with imagination as its tool: beauty, love, truth. By then, Sinnott's task is finished. He attempts little and he succeeds at it, though his description of the "possession of mind" and its consequent steps "memory, language, invention" may

seem to be considered casual rather than critical in the story of man's development.

Kenneth Boulding has immense fun with the self-important terminology of the social sciences. Yet he is clearly no buffoon, for all his high good humor. He understands man, and that helps greatly in calling into question the reality of *homo economicus*, *homo sociopsychologicus*, and the rest. Man does not merely respond to stimuli, but interprets mental data in terms of images of his own making. He saves his soul chiefly in virtue of the Image he constructs of the All-Holy. The social sciences, Boulding warns, had best go slow in thinking that their analysis of social systems is anything but the humblest preparation for the higher tasks of religious education.

CERTAIN OF THE ESSAYS in the collection are *tours de force* rather than solid studies. Their brilliance has a Roman-candle quality, tiring to the eye because themselves so quickly exhausted. One might isolate telling points from the papers on history, contemporary literature and the other arts, but the illustrative material employed is so kaleidoscopic that it is hard to keep interest in the principles involved. It is a case of faulty images of man being completely in possession of the field—which indeed may have been the purpose of the respective writers. The spiritual analysis turned historical résumé or book-review is neither the one nor the other. When a writer lists eleven playwrights (philosophers, battles), there is the irrepressible urge to edit his list or try for twelve.

J. L. Thomas is sober in his analysis of the significance of cultural pluralism. At first he seems totally given to the sociologist's professional language, but before long one sees that he has posed the problem of cultural clash among value systems as carefully as one could wish. Religious education's greatest single challenge consists in the fact that, "normless striving, or the pursuit of happiness without meaningful value referents, becomes a frustrating process not long to be tolerated." Many cannot bear the burden of personal choice thrust upon them by a conflict between various socially

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acceptable forms of behavior and ethical or religious imperatives. They "adjust" or conform to the behavior that has social sanction, simply worn down by the weight of numbers and the din of the chorus around them. The values of Western man are religious-based, Thomas observes, and to wish to retain these values while rejecting the religious elements from which they derive is to live (in Renan's phrase) on the perfume of an empty vase.

P. H. Phenix is non-committal and nearly exact, in itself no small accomplishment, in his brief summaries of twenty images of man, religious and philosophical. The heart of the book, however, lies in A. J. Heschel's unforgettable picture of Hebrew piety, in which man is insignificant before God who is deeply concerned with his significance; in G. A. Weigel's précis of man in the Catholic tradition, raised to God's level and

made fully human by the Incarnation; and in Joseph Sittler's stress on the need to put the contemporary human situation in a context of biblical faith. There are other important ideas expressed, among them the necessity of recovering the term "secular" from the pejorative connotation that is overtaking it. Professor Butts and Professor Charles Donahue engage in the book's chief dialogue-in-opposition, over the possibilities of aiding religious awareness through tax-supported education. L. J. Twomey is eloquent on the sacred and civil rights of racial minorities.

The views expressed in this volume are important, the reasoning serious, the composition felicitous. It is a highly practical book for the religious educator to own because it is unrelievedly speculative in nature.
 — *Gerard S. Sloyan*, Professor of Religious Education, Catholic University of America.

Significant Evidence

Ernest M. Ligon

Professor of Psychology, Union College

William A. Koppe

Research Associate, Union College

The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluative and interpretative comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract number is Volume 32, Number 4, August 1958.

I. GENERAL ABSTRACTS

There is a growing interdependence between psychology and religion. Strunk takes part here in an attempt to define this relationship.

4105. Strunk, O., Jr. A REDEFINITION OF THE PSYCHOLOGY OF RELIGION. *Psychol. Rep.*, 1957, 3, 138. — The following definition of the psychology of religion is offered: The psychology of religion is that branch of general psychology which attempts to understand, control and predict human behavior, both proprieate and peripheral, which is perceived as being religious by the individual, and which is susceptible to one or more of the methods of psychological science. — C. H. Ammons.

Under which conditions do people express religious behavior? Here is a method by which these conditions can be studied so that religious educators may capitalize on them.

3971. Wright, Herbert F. PSYCHOLOGICAL DEVELOPMENT. *Child Developm.*, 1956, 27 (2, Suppl.), 265-286. — An approach using methods derived from biological ecology is applied to the study of the psychological growth of persons in the community of Midwest. ". . . Ecologists have had to adopt standard units of description such as grazing ranges, behavior cycles . . . This need we have tried to meet by choosing as descriptive units behavior settings and episodes. Our first claim for these targets of a psychological ecology would be that description in their terms can take into

account both psychological events and conditions under which these same events occur for the reason that each target is a unit of behavior and its context." — L. S. Baker.

II. ABSTRACTS ON CHILD DEVELOPMENT

The importance of home atmosphere in intellectual development is stressed here. This is equally true for religious development.

3997. Kent, Norma, and Davis, D. Russell. DISCIPLINE IN THE HOME AND INTELLECTUAL DEVELOPMENT. *Brit. J. med. Psychol.*, 1957, 30, 27-33. — Children of demanding parents score higher on the Stanford-Binet than do children of normal parents, and there are no differences in reading and WISC performance scale scores. Children of overanxious parents score lower than children of normal parents on WISC performance scales, and do not differ on the Binet nor on reading tests. Unconcerned parents seem to produce children who are inferior on the Binet and reading tests. "Our results appear, therefore, to confirm the hypothesis that intellectual development, as measured by the Binet Scale and the WISC 'performance' subtests, is influenced to an important degree by that aspect of the family environment which we call the discipline in the home." — C. L. Winder.

These abstracts point out some characteristics of children associated with birth-order.

3998. Koch, Helen L. SOME EMOTIONAL ATTITUDES OF THE YOUNG CHILD IN RELATION TO CHARACTERISTICS OF HIS SIBLING. *Child Developm.*, 1956, 27, 393-426. — Subjects (384) were pairs of sibs from two-child, urban, native born, white, intact families. Among significant findings were: (1) First-borns were able to recover less rapidly from upsets and anger than second-borns. (2) First-borns were rated more self-confident. (3) Second-born males showed more nervous habits than first-borns. (4) Among first-borns, children from opposite-sex sib pairs tended to have better health than those from same-sex pairs. (5) There were more signs of stimulation or stress among members of pairs whose sib was different in sex than among members of sib pairs similar in sex. (6) Children with a brother were less sensitive than those with a sister. The meaning of these findings is discussed. 19 references. — F. Corbin.

3984. D'espallier, V. BIJDRAGE TOT DE PSYCHOLOGIE VAN HET ENIGE KIND. (A contribution to the psychology of the only child.) Antwerp, BELGIUM: Standard-Boekhandel, 1957. 142 p. — This book contains a methodological introduction and 4 studies of only children: (1) by means of an examination of the files of a medico-psychological clinic; (2) by means of the Bernreuter Personality Inventory; (3) by means of the Rorschach test; and (4) by means of a sociometric study. The main conclusion is that being an only child influences behavior but that there is not an only-child personality pattern. Each one reacts to his isolation according to his sex, his heredity, his character, his environment, etc. An 8-page French summary. — R. Piret.

III. ABSTRACTS ON EDUCATION AND LEARNING

Scholastic success depends on adaptability in all situations whether or not children are gifted.

4630. Weigand, George. ADAPTIVENESS AND THE ROLE OF PARENTS IN ACADEMIC SUCCESS. *Personn. Guid. J.*, 1957, 35, 518-522. — A study of a group of scholastically successful and scholastically unsuccessful students indicates that the successful student is one who has been taught to act as an adaptive individual in all situations, and the adaptive behavior has been supported by favorable parental attitudes. — G. S. Speer.

4571. McWilliams, Earl M., & Birch, Jack W. COUNSELING GIFTED CHILDREN. *Voc. Guid. Quart.*, 1957, 5, 91-94. — Vocational guidance serves the gifted pupil best when it encourages him to acquire a broad cultural education early and defer narrowing occupational interest until post high school. The best preparation a gifted child can have is to become adaptable to change espe-

cially in the choice of a vocation. 3 criteria are proposed as measures of the successful guidance program for the gifted. — F. A. Whitehouse.

This abstract provides some insight into vocational guidance in Russia.

4576. Slatkin, M. N. POLYTECHNICAL TRAINING AND VOCATIONAL GUIDANCE IN SECONDARY SCHOOLS IN THE U.S.S.R. *Educ. & Psychol., Delbi*, 1956, 3(4), 1-14. — Because many pupils go directly to occupations from secondary schools, the Soviets have made polytechnical training an important adjunct to the regular curriculum. Their general secondary school has always sought to maintain a close connection in the real life by providing practical training in the important branches of industrial and agricultural production. The necessity of polytechnical training in the vocational guidance of secondary school youth is particularly stressed, since this training is one of the "Indispensable preliminaries for the transition from socialism to communism." The substance of polytechnical education; the teaching of general technical subjects; pupil participation in productive work; and the wide development of extramural work in the technical colleges and agricultural and mechanical trades are all aimed at providing each pupil with the knowledge and skills to make the proper occupational choice as well as to the eventual mastery of his chosen occupation. — H. Angelino.

In general, student-centered teaching seems to be much superior to instructor-centered teaching. However, there is some danger in emphasizing one method rather than another since, in practical situations, methods depend on the characteristics of the teacher and the children he is teaching.

4523. Rasmussen, Glen R. AN EVALUATION OF A STUDENT-CENTERED AND INSTRUCTOR-CENTERED METHOD OF CONDUCTING A GRADUATE COURSE IN EDUCATION. *J. Educ. Psychol.*, 1956, 47, 449-461. — The effectiveness of student-centered vs. instructor-centered learning situations was investigated. Questionnaires were administered at the end of the course, and a test plus questionnaire was administered 6 months after completion of the course. No significant difference was found on the test. At the end of the course, student-centered classes estimated they had learned more, that what they had learned would be more practical, that more attitude change had taken place, and that class had been more interesting. Six months after completion of the course, student-centered classes estimated more behavior change as a result of the course than did instructor-centered classes. — S. M. Schoonover.

BOOK REVIEWS

Public Schools and Moral Education. By NEIL GERARD MCCLUSKEY, S.J. New York: Columbia University Press, 1958, xii + 315 pages. \$6.00.

"This is the history of a problem and the solutions to it proposed by three men" says the author in his opening sentence. The problem is that of determining what values should govern the public schools in their effort to form character within the highly dynamic religious pluralism of American society. The three men are Horace Mann (1796-1859), William Torrey Harris (1835-1909) and John Dewey (1859-1952), "whose lives roughly span the history of the American public school" and "whose thought has most affected the creation and development of the present philosophy of the American public school." The study seeks to discover the influence which the thinking of these men has had on current policy statements on this problem, such as the report of the Educational Policies Commission, *Moral and Spiritual Values in the Public Schools* (1951), and finds that there has been such influence to a marked degree.

The American people have decided in favor of a common public school system, and have insisted that the common school assume a proper responsibility for character formation. The problem centers in the question of whether "moral and spiritual values" can be inculcated without religious reference or religious sanctions. In other words, are moral values and religion inseparably related? If so, how can the common school perform its most important function in the fact of our religious pluralism?

All three of the men who are the subject of this study deal with this problem, though in different ways. Horace Mann approved of the union in the classroom of morality and "true" religion, that is, those elements in religion which are common to the several sects and do not favor one above another. The Bible would be used, without interpretation, as the chief means of teaching ethical and religious truth. The author comments that Horace Mann did not see that there is no such thing as "nonsectarian" Christianity or undenominational religion.

Harris held that the public school should be completely secular, with no place even for the use of the Bible without interpretation. This was not because he was opposed to religion or devalued the school's function as moral teacher. He had a high regard for both. He was convinced that only the church could communicate religious truth, and that in view of the differing religious faiths, the common school must limit itself to the moral and spiritual values which are shared by the members of all faiths.

John Dewey solves the problem, not by separating moral education and religion by making the first a function of the school and the second that of the church, but by proposing a "scientific" substitute for the traditional concept of religion, rejecting the idea of revelation and supernaturalism, and consequently the chief grounds for sectarian pluralism.

These men were concerned for the common school, concerned for moral and spiritual values in the school, and concerned also with religious freedom. Their philosophies have led to the widespread elimination of religion from today's public schools. Hence the problem is still with us, and the report of the Educational Policies Commission showed how difficult it is to arrive at a satisfactory solution. Among the conclusions of the author of this book, the following are especially significant: (1) After many decades of experimenting, the problem of moral education in the common public school is more defiant of solution than ever — is, in fact, insoluble; (2) Because sanctions are limited to a secular order and cannot be normally related to religious values, natural or supernatural, character education in the public schools is necessarily circumscribed by the purely secular order; (3) Unless serious efforts succeed in modifying present patterns, the public school will of necessity become increasingly secular, and this in turn will augment the percentage of children in non-public schools.

The author leaves us to wonder what modifications of present patterns he would regard as desirable. Would it include the objective, non-sectarian study of religion, without seeking common elements, but also without bias, as recommended by the American Council on Education proposals? We can only assume that since this approach to the study of religion is not included in the writings of three educators on which this study is based, the author considered it to be outside the limits of his problem. He also spares the reader from the usual arguments of what the "Founding Fathers" may have intended concerning this problem when they framed the First Amendment to the Constitution.

Father McClusky has made an exhaustive study of the three educators chosen, and has presented his findings objectively and lucidly. Where interpretation is necessary, he has made it with honesty and sympathy. Where he presents the views of his own church on a problem, he does so without assuming the role of advocate, and he puts the non-Catholic reader in his debt by helping him to see the matter from the inside. He is the Associate Editor of *America*. — Paul H. Vieth, Professor of Christian Nurture, The Divinity School, Yale University.

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The Climate of Learning. By ORDWAY TEAD. New York: Harper and Brothers, 1958. 62 pages. \$2.50.

A slim well-presented volume — the first of the John Dewey Society Lectureship — by a noted teacher, educational administrator, and author, designed to serve as a constructive attack on complacency in American higher education. The title and theme of the book are drawn from the study by Professor Philip E. Jacob, entitled *Changing Values in College*, in which the assertion is made and documented that educational institutions are "potent" to the extent that they possess and transmit a "distinctive climate" for intellectual development. Such a climate, as Dr. Tead notes, is more than formal educational procedures; "it identifies," as he says, "the combined conditions in a college which arouse the desires of students to learn widely and deeply."

The right question is here raised and attacked: How can education serve to develop a passion for learning and intellectual growth so that the person exposed to it may proceed in his search for the rest of his life? This is certainly the vexing problem which every college and university must try to meet. It is a goal, or objective, the difficulties of which are underscored both by the prominent success of colleges and the ever-enlarging numbers who seek higher education. Difficulties lie in the areas of academic standards, achieving and maintaining quality in learning, developing enveloping influences which are conducive to the zeal for true knowledge, and pressing into service in college leadership those who know the educational dilemma and demand the highest in excellence.

Dr. Tead addresses administrators on the grounds that the improvement of the climate of learning is in most institutions initially their responsibility. He develops the thesis that the administrators' tasks are primarily those which free the other members of the community of learning to devote their energies single-mindedly to their first duty: the promotion and nurturing of sound and significant learning. He brings into the scope of his evaluation all the specific factors which are involved — the necessity of clear and consistent objectives in education, flexibility in procedures and methods, healthy faculty-student relations, sound guidance and counseling services. His proposals with respect to each are incisive, calmly stated, and discerningly supported, they reflect a consistent conception of the nature and function of higher education. Nowhere is the role of religion, however, identified either with respect to its support of the academic enterprise or as a factor which affects the total climate of learning.

The implied thesis of the book is two-fold: one, that a college is, as Woodrow Wilson stated it, "not only a body of studies but a mode of association," and, two, that, given a commitment to "a serious view of life" and "earnestness of purpose,"

students can be lured by the unified vision of a faculty to a learning effort which promises renewal of the claims and uses of contemporary scholarship. The optimism is resounding, rooted as it is in a humanistically-oriented view of education and of human nature. The conclusion stands in sharp contrast to some recent critical accounts of American higher education, wherein the fear is evident that the spark of significant learning may have gone out, and that "mindless stagnation" and "complacent success" (to use David Riesman's phrases from *Constraint and Variety in American Education*) have overcome the self-renewing tendencies in academia. Whether optimist or pessimist, Dr. Tead places a large-scale order for colleges and universities to fill. Whatever else of importance they may do and whatever other goals they may aspire to, certainly they do nothing truly distinctive or permanently of value unless they set themselves to the task of filling the order. — J. Edward Dirks, Professor of Christian Methods, The Divinity School, Yale University.

* * *

Shaping the Christian Message: Essays in Religious Education. Edited by GERRARD S. SLOVAN. New York: Macmillan Co., 1958, 327 pages. \$5.50.

Under the editorship of Father Sloyan of Catholic University of America, religious educators from several countries have brought us up to date on the best Roman Catholic thinking on the subject. The key question is, How can catechetics lead to the formation of Christians? It is faced in terms of history, theory, and practice. Father Sloyan opens the book with a concise and interesting treatment of religious education up to medieval times. We are reminded that in the early period parents and godparents instructed their children, and "no treatise directed to parents or children exists" (p. 17). But there were catechisms for the instruction of adults and they were not dull, as this passage shows: "But it is one thing to love man, another to put your trust in man; and so great is the difference that God commands the former but forbids the latter" (p. 21). Sloyan is not dull either, when he shows how catechetics can lead to "the theological answer-man who, while he says he deals in mysteries, does not seem to be aware of any" (p. 28). Children's catechisms appeared shortly after 1400, and Luther's work is "recognizable as late medieval."

Father Jungmann of Austria takes up the story at this point. He writes that while there was "no such thing as a wide study of catechism," what did appear was "a simple form of religious instruction for adults" (p. 39). Children gained their understanding of the Christian way from their parents and surroundings, for the whole atmosphere was permeated with religious forms and sentiments. Father Crichton then carries the story to England during the "penal days," when the Catholic church was struggling for its existence and found leader-

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William S. Hockman, Editor for the Church field, *Educational Screen and Audio-Visual Guide*

FOR FURTHER INFORMATION WRITE: **Harmon H. Bro**, Director, Box 413, Department of Religion, Syracuse University, Syracuse 10, New York.

ship in Bishop Challoner and others. There follows an interesting interpretation of the famous method of Saint Sulpice, which at the peak of its influence was extremely effective.

The view of catechetics has been broadened in recent years among both Catholics and Protestants. The weaknesses of dullness and abstraction, of lack of participation, and of blindness to the needs of learners with a variety of ability are listed by Father Ranwez of Belgium. This leads into the second major section, where Father Coudreau has written an especially exciting chapter on "Introduction to a Pedagogy of Faith," which can be summarized with the following quotation:

To catechize is neither to instruct or form, nor instruct and form, but instruct while forming; or better, it is transmitting a doctrine for living. The catechist should teach in such a way — and this is the definition of his pedagogy — that doctrine is received in the one catechized at the level of faith, awakens in him a living faith, provokes in him an act of faith, arouses in him the life of faith (p. 135). . . . It is an apprenticeship in the life of believing (p. 139).

This points to an understanding of development psychology, which follows in the next chapter, and while there is a difference in application the findings in France and this country are in agreement.

Two chapters follows on college religious education. Father Weigel's treatment is brief, but Father Hardon provides a brilliant summary of Catholic doctrine as a basis for teaching in the colleges.

The final section turns to practical matters. Catholics have the same difficulty with their lay catechists as Protestants have with Sunday school teachers. It will surprise some Protestants that the Confraternity of Christian Doctrine does its fine work with lay people who have about sixty hours of instruction, half in doctrine and half in method. In college work, Newman Clubs are at work in non-Catholic colleges and universities, where sixty percent of Catholic college students are to be found. The final chapter is on confirmation, and the logic is to give them confirmation and communion as early as possible (about seven) in order that they may have grace to withstand the pressures coming upon them. It is hard for an outsider to see how this can be the "age of reason," but perhaps they are right.

I have saved to the last my comment on the most exciting chapter in the book, by Canon Drinkwater of England, who knows how to write and has a grasp of the proper use of words in order to obtain a genuinely religious impact. He is worried about technical and difficult words for the purposes of religious instruction. Making use of the insights of Wordsworth and Coleridge, he argues for what he calls the "Poetic-simple" as the only vocabulary which will reach "the heart" (which is more akin

to the imagination than to the emotions). "Most of us think it is enough to translate the Scientific-difficult into Scientific-simple, and that is where we are mistaken. If we want to have some chance of reaching people's hearts, we have to translate it into Poetic-simple — the language of ordinary life" (p. 278).

The whole book is good. The insights are helpful to those of all faiths. It is good to have this richness of insight and faith from so many countries. Father Sloyan is to be congratulated on a first class job of editing and writing (and translating?) — *Randolph C. Miller*, Professor of Christian Education, The Divinity School, Yale University.

* * *

The Church Redemptive. By HOWARD GRIMES. New York: The Abingdon Press, 1958, 191 pages. \$3.00.

At the center of much recent theological discussion has been the doctrine of the Church. As we move into ecumenical conversations this, of course, is necessary. This discussion speaks most relevantly to the task of Christian education since the Church provides the content and is the context for Christian education.

Howard Grimes, professor of religious education at Perkins School of Theology, Southern Methodist University, has here attempted to develop in terms of present theological thinking, a doctrine of the Church and to suggest the meaning of this doctrine for the life of the Church. As is typical of current theological discussion, the more orthodox understanding of the Church is adopted but with special emphasis (and, perhaps, at times with special meaning) upon the Church as fellowship (*koinonia*). Professor Grimes has been quite successful in both these attempts. The doctrine of the Church is well grounded, cogently developed, and clearly communicated so that both professionals and well informed laymen will benefit by this presentation. Further, without drawing blueprints (which the author feels to be both impossible and destructive in the Church's life) implications of this doctrine are suggested for the major areas of the Church's life.

Although Professor Grimes discusses the Church as "The Body of Christ" and "The People of God," he feels that the key concept for understanding the Church is "redemptive fellowship." This fellowship is something "that happens as a result of the operation of the Spirit." However, even though Christian fellowship is "given" it doesn't "become operative until man meets certain conditions." Professor Grimes is quite realistic in depicting the failure of most churches to be such a fellowship but he is also hopeful since he feels that "in most, if not all, congregations, there is enough love, acceptance, and forgiveness for a start to be made. There is enough sensitivity to the Holy Spirit that God can act."

Professor Grimes spells out some of these "certain conditions" in the second major portion of the book. In this section, "The Mission of the Laity," the life of the Christian community is dealt with in terms of worship, nurture, group life, outreach, leadership, and administration. In each of these areas fruitful suggestions are made for helping to bring the concept of the Church as a fellowship into reality. This responsibility, though shared by all in the fellowship, is laid mainly on the laity. Often in the current discussion of the significance of the laity the question is asked by serious laymen, "Yes. But what can we do?" Here are helpful suggestions for guiding and directing action although no specific programs are developed.

This study by Dr. Grimes is in the general context of the current discussion of Christian education as represented by Sherrill, Miller, and Howe. It is quite helpful to have a beginning made in translating the concepts of "relationship theology" into practice in the life of the Church. We are not provided with a structured program but helpful guidelines are given within which the Church can develop more fully as a Christian fellowship. This fellowship will come into being in a local congregation working within the framework of a larger denominational structure and within a total community but it will "always be determined by the Church itself, through which the living God *may* be made known to persons." All of us interested in such mission for the church will be helped by giving careful attention to Professor Grimes' study. — *William F. Case*, Professor of Religious Education, Garrett Biblical Institute, Evanston, Illinois.

36 36 36

A History of Catholic Higher Education in the United States. By EDWARD J. POWER. Milwaukee: The Bruce Publishing Company, 1958, 383 pages. \$7.00.

It is often said that Americans have been too busy making history to have time for recording it in detail. This truism is particularly applicable to American Catholics whose energies during the past century and a half have been largely absorbed in answering immediate pastoral and educational demands. Thirty years ago Guilday remarked that it was not yet possible to study adequately the institutional factors of American Catholic life because the archival sources were still too scattered and unorganized. Although considerable monographic work has been done since, the sort of survey Dr. Power has courageously undertaken is still very difficult. His study of American Catholic higher education is, in fact, the first attempt to outline the whole story and as such it is a genuine contribution. The hundred pages of appendices alone, with their data on all the collegiate foundations and their distribution, constitutes a welcome tool.

But granting that the task was formidable, one must still regretfully note that this book is a disappointment on several counts. To begin with, its title is misleading since what we really have here

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is a history of nineteenth century origins. The chapters on women's colleges and the professional schools do bring the account into this century but are themselves mere catalogues and chronologies. The history of the past forty years with their complex, radical and rapid developments is scarcely hinted at and so the story is as incomplete as that of American higher education in general would be if broken off at 1800.

The material, moreover, seems rather undigested and the editorial work has been so sketchy that the text remains stylistically awkward and rather disorganized. This is not a long book and it covers a lot of ground. Yet there are needless repetitions, sometimes in successive paragraphs. And within the space of a few pages the reader encounters apparently conflicting generalizations. It is said, for example, on page 75 that examinations in the early colleges were approached seriously and on page 59 that they were not. The text on page 69 traces the curriculum of St. John's College (later Fordham) to the 1832 Jesuit *Ratio* and to Georgetown while a footnote there maintains that it was imported from St. Mary's, Kentucky. These and similar instances may actually be reconcilable but they are not clarified here. No check was made for factual accuracy but a few errors obtruded themselves: the Yale Report is both correctly ascribed to 1828 and incorrectly to 1827; Shea's history of Georgetown gets a different title at different points; on page 55,

note 22, the quote from Cassidy should read, "French influence was paramount," not, "permanent," and in the bibliography both this author's full name and the title of his study are given incorrectly; the college department at Xavier, New York City, was closed in 1912, not 1908.

More substantial ambiguities may be due to that relatively undeveloped state of American Catholic historical researches which makes firmly based generalizations hard to come by. There is no quarrel with the broad lines of Power's argument. No doubt those first colleges were rather clerical in tone and too unaware of the intellectual as distinguished from the guidance function of a school; too severe in their discipline and ill equipped in their faculties. But there are more specific conclusions which are also more questionable. Dr. Power insists, for instance, that these early colleges were "seminary oriented," yet he indicates many cases of schools either failing to teach Latin at all or at least highlighting their commercial courses. This suggests that even from the start many colleges explicitly envisioned preparation for secular careers as an important aim. One wonders just what percentage of nineteenth century Catholic college graduates actually did become priests? Was it comparable to the 70 percent of Harvard's early graduates entering the ministry or the 45 percent still doing so after a hundred years? What evidence is there for the assertions that the creation of specialized professorships in Catholic colleges was due to the example of Williams and Mary (that innovation of 1693 was standard in all better institutions by the time Catholic colleges came along) or that Gaume's attack on the classics "probably" prompted Catholic colleges to cast these classics aside or pay them less attention (it is more usual to chide those colleges for too great a concern with the classics)? The remark that American Catholic education developed from the top down, even if meant to apply only to men's schools, is curious and obscures an important fact. For surely the chief difference between the educational efforts of Protestants and Catholics in the last century is precisely that the former devoted most of their funds and energies to collegiate education while the latter concentrated first on elementary schooling. Dr. Power complains of lack of documentation in other studies but some of his own more intriguing statements — on punishments for plagiarism or the "common" practice as late as 1870 of holding classes in the chapel, to cite but two — are themselves undocumented so that one does not know whether they refer to isolated occurrences or normal procedures.

The chief limitation of this book, however, is that it hardly touches upon the really central aspect of the history it would recount. This is the great theme of the concrete meeting of the American idea and the Catholic idea in the persons of college administrators, teachers and students and the resultant synthesis, still evolving, of these two inspir-

ations in academic institutions which are today clearly and indissolubly both American and Catholic in character. Dr. Power has broken fresh ground but the story of Catholic higher education has yet to be set within the full context of American culture in such a way as to illuminate in depth the multiform interactions of a political and a religious community. — *John W. Donohue*, School of Education, Fordham University.

* * *

Communism and the Theologians. By CHARLES C. WEST. Philadelphia: The Westminster Press, 1958, 399 pages. \$6.00.

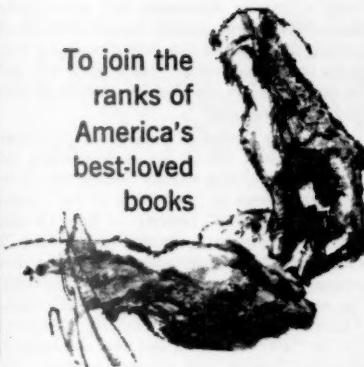
In the field of religious education, much emphasis is placed on the "life situation." This book concerning Communism and the theologians is made to order for contemporary religious educators. The author's objective is not that of adding to a long list of analyses of Communism from a religious point of view. His purpose is not theoretical orientation, but existential encounter. The central question of this book is, what is "the living response of Christians to the living force of Communism in the present day world, as it is illuminated by the theologies which have had most to do with this response?"

The author, Charles C. West, has had direct experience with Communism in both Asia and Europe. His own experience and theological conviction lead him to the conclusion that truth, goodness, and reality are to be sought in the living relation of concrete human beings. Accordingly, Communism must be confronted, nor merely as a social philosophy, a power movement, or a pseudo-religion, but as a living force. This conviction influences the questions which the author directs to the theologians, his definition of the theologians' task, and undoubtedly his choice of the theologians to be discussed. The theologians who have provided the most illumination for a Christian response to Communism are Emil Brunner, Joseph Hromadka, Paul Tillich, Nicholas Berdyaev, Reinhold Niebuhr, and Karl Barth.

An adequate theology must meet Communism at three points. It must be able to counter the Communist challenge that religion is ideology; it must meet the Marxist doctrine of history with a theology of history which provides meaning and hope in the present life; and it must meet Communism's collective humanism with a love fulfilling social reality. The theologians must also guide us in our direct confrontation with Communism and Communists as persons.

Emil Brunner, along with such non-theologians as Whittaker Chambers and John Foster Dulles, sees Communism as enemy, purely and simply. That is, he utters an absolute "no" to Communism. While he does not deny the prophetic criticism of Western civilization, Brunner's own encounter with Communism is weak and inadequate. He fails to meet the Marxist challenge that his own thought is

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ideological. His theology of history is characterized by conservatism and a touch of Manichaenism. His eschatology does not penetrate his social ethics. And his concept of civilization draws heavily on his own social background. With these observations, I am obliged to agree.

Joseph Hromadka answers "yes" to Communism. He sees it as both judgment and hope. This does not mean, however, that he harmonizes Christian theology and ethics with Communist doctrine and practice. It means that the socialist reconstruction of society, of which Communism is the instrument, is inevitable and morally justifiable in view of the crisis of Western civilization. And it means that, in spite of its materialism and dictatorship, Communism is a reflection of some Christian themes in secularized form. Hromadka asserts that the true Communist needs the help and criticism of Christians; and he calls on Christians to guard Communism against making the ultimate or religious claim.

Paul Tillich sees certain structural analogies between Christianity and Communism, but recognizes inner conflicts in Socialism, which Socialism is powerless to overcome. It is the task of religious socialism to overcome these conflicts. Religious socialism must bring out the religious and prophetic depths of Marx. The author is correct in his assertion that Tillich is ensnared by his own ontology. It prompts him to the assumption of a

continuity of Being between Marxism and Christianity which belies the facts of man in society.

The bulk of this book is devoted to the thought of Reinhold Niebuhr and Karl Barth. Many readers will find it a valuable exposition of the theology of these two men.

The author points out that Niebuhr is theologically dependent on Barth. The two men complement each other in a remarkable way. Barth provides the truly adequate theological framework for the encounter with Communism among all the theologians considered in this book. But in the application of his insights to historical decision, Barth is naive and inept. This condition is due mainly to his limitations as a student of the social sciences. On the other hand, it was Reinhold Niebuhr's moving experience of the "social question" which prompted him to search for a relevant gospel. Moreover, through the years, he has gained an astonishing knowledge of the facts and concepts of the social sciences to which he skillfully applies the insights of a Barthian theology.

The author traces the development of these two theologians through their respective stages. In the case of Barth, the author points up his Christian socialist background; and asserts that, contrary to English speaking opinion, Barth never lost his concern for social questions. He admits, however, that this concern did go underground for awhile. In the thirties, a transformation occurred in Barth's

theology. "Jesus Christ, God and Man" became the central concept of his theology, God ceased to be an almost static "Wholly Other," and human concerns and interests became alive. The new Theology of Grace has not brought sociological insight to Barth, but it contains great insights for others to apply.

The author sees Niebuhr as having grown "conservative" in recent years. Niebuhr has not lost his power of prophetic criticism, but his "realism" is too closely identified with Western values. To those who live in other lands, even in Europe, his "realism" is sometimes indistinguishable from ideology.

The theologians mainly considered in this book make very little contribution to the subject of the direct confrontation of Communism and Communists by Christians. Out of his own rich experience and through the insights of Christians who have lived under Communism, the author offers valuable insights on this important issue. He also looks ahead to the tasks and opportunities of the Church in a post-Communist world.—George D. Kelsey, Professor of Christian Ethics, Drew University, Madison, N. J.

* * *

American Catholic Dilemma: An Inquiry into the Intellectual Life. By THOMAS F. O'DEA. Intro. by GUSTAVE WEIGEL, S.J. New York: Sheed and Ward, 1958, 173 pages. \$3.00.

Professor O'Dea, a Roman Catholic sociologist at Fordham, is concerned to find reasons for three weaknesses in the Catholic culture of America: its non-intellectuality, its negative ethics, and its individualistic piety. In this long essay he concentrates upon only the first of these faults, and the result is one of the most absorbing and significant works in the sociology of religion to appear for a long time. It is more generalized and less empirical than Father Fichter's remarkable studies in parish sociology, but its restrained yet sometimes painfully candid treatment gives it a high-order value. Perhaps the primary issue between O'Dea and most of his fellow-churchmen is his atypical confidence in the creativity of cultural pluralism, the "American" principle of growth through differing opinions.

Although he accepts holistically the "subordination of the intellectual life to a larger Christian context," O'Dea nevertheless follows Aquinas in placing the rational faculty "in the center of the whole man's aspiration towards God." He believes that American Catholics betray and neglect the rational component of their faith, thus falling into a formalistic pattern of teaching rather than producing creative and pioneering thought. The consequence is that the Roman Church counts for "astonishingly little" in the shaping of American life. As a sub-culture, Catholicism is either dormant or encapsulated.

The complaint of Roman Catholic intellectual leaders about the lack of vigorous thinking in their

faith-community is not a new one. This book deliberately risks making an ecclesiastically domestic argument vulnerable to non-Catholic comment because Professor O'Dea is convinced that by and large a broader discussion will mean profit, not loss. His analysis is only tentative, but it offers a serious diagnosis of the problem, using a sociologist's conceptual tools. More data will probably be needed before any decision-making is attempted or policy prescribed.

European Catholics have been "incorporated" into American life as far as economics, law and politics go, but they remain "alienated" in the profounder matters of "definition of life" (ideology) and "value system" (ethos) — both of which are historically Protestant-derived in the New World. Catholics (like Protestants and Jews) have, of course, been further embattled by secularization and the modern rubrics of "autonomous" civilization. The U.S. ranks third in Catholic population and first in Catholic wealth, but near the bottom in intellectual vitality and adventurousness. Only in non-intellectual areas have they acculturated very much (gadgets, styles, automobiles, sports, and the like).

No short review can do justice to the breadth and courage of Professor O'Dea's analysis. Its technical competence and depth make it a rare work of its kind. He finds part of the cause for Catholic indifference to the intellect in a neurotic compensation for immigrant status and poverty, but at a deeper level he wonders if insecurity of faith itself may not account for the fortress-m mentality of his fellow believers. We may all rejoice in the frank way he points to the *Index Librorum Prohibitorum* as a symptom of the disease, yet question why he deplores (e.g.) the lack of biblical scholarship among Catholic intellectuals without pointing to the canons of the Syllabus of Errors and such encyclicals as *Providentissimus Deus*. The stout fashion in which he challenges the repressive role of hierarchy (always without rancor) will have a salutary effect on inter-faith discussions: as he sees it, the Roman doctrine of Christian obedience ("seeing Christ in the religious superior") often overemphasizes authority and annihilates community and creativity.

Non-Catholic readers will be foolish or purblind if they do not see themselves mirrored in some measure in this book. The role of so many Catholics in hate organizations and anti-intellectualism (e.g., McCarthyism) can be found also in the Protestants of the Bible Belt, although O'Dea never mentions this important control factor as it bears upon his own study. Nevertheless, his essay should be put with the first four or five books on religious education, critical analysis and social realism to appear in several years. It is a "seminal" essay but admirable in almost every respect and will surely provoke a fuller and more data-based study, now that Professor O'Dea has formally introduced the kind of honesty necessary to intellectual progress

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in the arena of debate and discussion. With his help we can now reassess the contributions of Monsignor John Tracy Ellis, Father Gustave Weigel, Professor J. J. Kane, and the special number of the *Journal of Social Issues* (XI:3, 1955) on "Anti-Intellectualism in the United States." — Joseph Fletcher, Robert Treat Paine Professor of Social Ethics, Episcopal Theological School, Cambridge, Massachusetts.

* * *

Encyclopedia for Church Group Leaders. Edited by LEE J. GABLE. New York: Association Press, 1959, 634 pages. \$7.95.

This "encyclopedia," more properly sourcebook, promises to be one of the most useful volumes we have had for the whole range of workers in religious education — from nursery department leader to university professor. Other church leaders, too, not only educators, will find help here.

But what is it? A cross-section of the things people have written about the numerous issues of religious education, particularly Christian education; and all of this assembled around the concept and function of group leadership. The contents include four parts with a total of twenty-two sections. For each section, and each part, the editor has provided a short introduction to the subject under consideration. Then several selections from the literature of Christian education appear, more than a hundred in all. Each is an article from a journal or a portion, usually a chapter, from a book.

These particular "quotations" were chosen, it is indicated, for their potential usefulness to "volunteer leaders who work with groups in their churches." This will explain why the general level of articles may be called somewhat elementary while also very practical.

Following are a few of the principles which the editor used in selecting his material: "deal with essential tasks . . . answer the basic questions of why, what, how . . . include, in each chapter, writings about as many age groups as are required . . . aim at maximum helpfulness by selecting material that is difficult enough to be stimulating, yet easy enough to be useful."

It would not be difficult to raise objections to one thing or another about *Encyclopedia for Church Group Leaders* if one were to forget the inclusive scope of the editor's task along with the inevitable requirements as to space. A limitation or two will be mentioned in the description which follows. Yet the major note to be sounded here is one of heartiest approbation.

Part I: Basic Truths for Church Group Leaders. Two sections of this Part I include foundation principles of learning and of leading. One of these, Section 2, is entitled "*People Grow and Change*." It draws together in brief compass excellent descriptions of the various age groups and their needs for Christian nurture. Section 3 on "*Leader and Group — a Team*" is true to the newer concepts of group-

centered leadership with the leader as a member of the group.

Unhappily though this Part I, and the book, opens with the weakest link in the chain. Indeed, Section 1 tends to betray the educational viewpoint which illuminates the remainder of the book. Even to have a first section on "Christian Foundations" suggests a static versus a vital and creative church program. Its present contents could suggest education that is indoctrination versus the total Christian nurture of the developing Christian. After a short introduction of the section by the author we meet as the first article, "*You Teach Theology*." Really, do we? The second excerpt deals with "*What a Man Ought to Know and Believe*." But the Christian educator wants to add, if not emphasize, "*and Do*." "*What is the Bible?*" describes devotional use of the Bible but not educational use (in fact the whole book does not have an article on this important subject)! One reads another excerpt on "*What is the Church?*" without meeting the challenge of the church as a dynamic organism to channel the eager and responsive effort of the modern apostle. "*What is Man*" centers on his character as sinner rather than his status as reborn child of God in the process of being nurtured in the new life in Christ — the latter being the major concern of Christian educators. One leaves these 70 depressing pages gladly.

Part II: Some Basic Questions about Christian Nurture. If one may choose, here is the choicest material in the book, topped by its Section 7 on group process which quotes from Gordon Lippitt and other writers of high caliber. The part opens with an adequate treatment of objectives and a rather good series of "answers" to the question "*How Do Persons Learn?*" There is material also on the home and on printed curricular resources. Another high point in Part II is an ample section on "*How Plan to Teach?*" Here, as elsewhere, under the subject of planning units careful attention was given to the several age groups. The emphasis on pupil-teacher cooperation in planning is commendable and the material specially helpful because of its anecdotal style.

Part III: Ways of Working with Church Groups. Roughly, this third Part deals with what we have called "methods." Naturally a rigid selection had to be made with the result that only a few of the many ways of teaching are included: discussion; audiovisual instruction; story-telling; drama; music and "group activities." Drama is perhaps the most adequately treated of all. One misses lecture for, however we may rate its effectiveness, it is a widely prevalent procedure which needs to be and can be raised to higher levels.

As additional sections in Part II we have one on the use of small groups and another on worship. Again the anecdotal nature of some of the quoted material is most helpful. Contributors include such well known names as Lewis, Towner, Cummings, Morsch, Douty and Hill. In several con-

nctions the service phase of the curricular program is treated. One may wish for more material on fellowship as an aspect of group educational experience.

Part IV: Administering the Educational Program. Doubtless lack of space cramped this Part IV so seriously that the specialized concerns of Vocation Church Schools, Weekday Church Schools, youth groups and confirmation or membership classes could not have specialized treatment. In addition to the more obvious subjects in organization and administration, leadership education is well treated and evaluation gets considerable notice. Section 22 on "The Growing Leader" with a final article, "How Jesus Developed Leaders" by Lowell B. Hazzard furnishes an admirable conclusion for the book.

The editor's introduction expresses his high hope that the book will help many types of workers in various ways. For experienced workers, it "offers review and a broadening of vision." For new or prospective workers, it "offers a broad orientation. . . ." Administrators . . . "will find here a convenient summary of significant writings. . . ." College and seminary students also, the editor says, ". . . will find these materials a useful compilation for their own review of church work, and a book which they may later use with volunteer church workers." All this is eminently true, along with this further statement, "several copies might well be placed in the church library where they can be consulted readily." — *Ralph D. Heim*, Professor of Christian Education and English Bible, Lutheran Theological Seminary, Gettysburg, Pennsylvania.



Westminster Introductions to the Books of the Bible. Prepared by the editors of *The Westminster Study Edition of the Holy Bible*. Philadelphia: The Westminster Press, 1948, 1958, 224 pages. \$3.75.

This is really not a "new" book, but is a compilation of the introductions to the Bible as a whole and to the individual books of the Bible which were found in *The Westminster Study Edition of the Bible*. The scholarship that has gone into these introductions is sound, and this book should prove of value to those who desire a highly condensed historical and theological framework for their reading of the Bible. It is most unfortunate that in this new release of these Westminster introductions that no revision was made to include the significance of the Dead Sea Scrolls, for such an inclusion would have altered considerably certain statements in the book.

An introductory article in the book decries the fact that the Bible is the book of which modern men "know little and understand less." True enough, but does such a book as this really prove of help here? In trying to perform the laudable but impossible stated task of both quelling the fears that conservatives have of the "new" Biblical knowledge, and asserting God's unique action as revealed in the Bible to modern man in general, one must say that this book fails at least in the latter task. Both audiences cannot be simultaneously edified. The Biblical conceptions, language and metaphor, which bear meaning to the first group and are used in these introductions, are empty to the second group. Historical notes of introduction are not enough either. One waits in vain for an introduction to the Bible that will take seriously Bultmann's assertion that if the Bible is to have relevance to modern man, a real translation of the conceptions, not merely the words, will have to take place. Such a task should appear as a burning imperative to those interested in Christian education today. — *John Eigenbrodt*, Department of Philosophy and Religion, DePauw University, Greencastle, Indiana.

Planning for the Formation of Sisters. Vol. III of Proceedings and Studies published annually by the Sister Formation Conference. New York: Fordham University Press, 1958. \$3.00.

This is not, the introduction tells us, a book of plans. It prepares the way for planning by examining present conditions, as, for example, in the very interesting summary of a doctoral dissertation by Sister Rose Matthew, I.H.W., with numerous and eloquent tables and figures; and by making broad suggestions for meeting situations that can be either certainly or probably foreseen. It is a book of high ideals, and at the same time practical in its attitude to the obstacles to be overcome. Outstanding are the introductory paper by Sister Emil, I.H.M., on *The Challenge of our Apostolate*, and the concluding paper of the book: *On Transcending the City of Man*, by Sister Ritamary, C.H.M.

As regards the world of the future, the subjects discussed include, among others, population trends, social changes, the race question, the growing sense of the world community; but the theme that recurs most frequently is the one (dear to the heart of Pope Pius XII) of technology, creating, as it does, "the framework of today's life." It is inevitable that more and more science will be taught in school, and this must be counterbalanced by

The Nature and Authority of the Bible. By RAYMOND ABBA. London: James Clark & Co. Ltd., 1958, xv + 333 pages. 21s.

Within the covers of this one book the reader may find a clear presentation of many Biblical problems which have engaged scholars of the past half-century: the investigation of the significant turning points in the record of "the series of events in the history of Israel which finds its climax in Jesus Christ and His Church," the interpretation of these events, the nature of history, including the prophetic understanding of history as the medium of revelation, the differences between myth, legend and history, the place of miracles, the relationship between the Old and New Testament, the fallacy of inerrancy as a corollary of inspiration, the difficulty of distinguishing true from false in the Biblical record, and the authority of the Bible as the Word of God. Much else appears along the way, e. g. a note on "Recent Synoptic Criticism" an appraisal of Liberalism and Fundamentalism, a discussion of the teaching of Jesus on war and on divorce, and an appendix on "The Dead Sea Scrolls and Christian Origins."

It is convenient to have all this material in one place; the author has read indefatigably and carefully and makes good use of his labors. Virtually every page has one or more footnotes, in which the names of H. H. Rowley and C. H. Dodd are among the most prominent. Because much of the book consists of quotations from these and other leading Biblical scholars, the reader is quickly familiarized with current Biblical theology.

In the book's strength lies also its weakness. It is compendious rather than original, balanced rather than provocative, mediatory rather than argumentative. Its comprehensiveness makes it helpful. But while the author pays homage to the critical method of modern Biblical study, this reader kept wishing that the literary problems underlying the end result could have been more frankly faced. They are considered and apparently solved, but are they really? Because the issue is truth, even while there are "differing levels of truth," of science and truth of art, truth of myth and truth revealed through history, various assumptions need further investigation: e. g. that we can follow the fortunes of an individual called Abraham, that Moses established Israel's "national life on a firm basis of law"—a written code? how extensive? "national life" in what sense—that Isaiah 9 and 11 are the work of Isaiah of the 8th century, that Ezra brought the law from Babylon to Jerusalem in 397 B.C., that the "third Gospel is clearly the work of St. Paul's doctor friend, Luke," or that the eyes of faith will carry a believer over most of the hurdles put in his way by the miracles.

This book attempts to let the Bible tell its own story interpreted by a "biblical theologian." But can the Bible speak "from within," in Hebert's phrase, the fulness of the truth without constant

attention to the *prolegomena* of critical and historical investigation? Granted that Christian or Jewish readers study the Bible for the Word of God which they find there, and very naturally are impatient with any tarrying over the preliminary questions which sometimes become a beguiling *cul-de-sac* for scholars, Millar Burrows' warning, quoted by Abba, remains pertinent for every Biblical theologian, "Reverence for the Bible cannot be permanently promoted by making claims on its behalf which will later prove untrue." — Charles L. Taylor, Executive Director, American Association of Theological Schools, Dayton, Ohio.

* * *

The World of the Old Testament. By CYRUS H. GORDON. Garden City: Doubleday and Company, 1958, 312 pages. \$3.95.

The impact of the reascent biblical theology of our time upon related areas of study has been immense, nowhere perhaps so far-reaching as in the field of religious education. At the higher levels especially, religious education is ceasing to be the rather pathetic effort to infect a secular generation with a vague sense of cosmic and ethical "idealism," and is becoming what it ought always have been for Jew and Christian, an initiation into the real world of biblical *Heilsgeschichte*. To this end, all the assistance that scholarship can render is greatly to be welcomed, for it is such scholarship that keeps the new "biblicism" open and creative, free from obscurantism and intellectual irresponsibility. Teachers who realize the value of providing a sound and scholarly basis for their biblical-religious education will find in Cyrus H. Gordon's *The World of the Old Testament* a very useful book, though the work is not theologically oriented and whatever theological comments the author permits himself hardly add to the value of the volume.

This book is presented as a revised second edition of the Dr. Gordon's well-known *Introduction to Old Testament Times*. Since the author is himself a leading scholar, active in research and discovery, the revision of the earlier volume helps bring the book up to date, though not every one will agree with Dr. Gordon's evaluation of the more recent material. What the book tries to do, and does very well, is to place the Hebrews in their actual Near Eastern setting, and to present the Holy Land as essentially a *Mediterranean* country. This approach may not be quite so original as the author seems to think, but it certainly does "open up a virtually unexploited and major aspect of Hebrew history."

The story Dr. Gordon tells is a fascinating one, and he tells it well. It amounts, in effect, to a commentary on the Old Testament narrative from extra-biblical, largely archeological sources, and it stretches all the way from Egypt and Mesopotamia before the Amarna Age to the Exile and Restoration. The first chapter, "Prolegomena," and the last, "The Old Testament in the Making," well round out the account, which inevitably covers



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much familiar ground, but with unusual clarity and authority. The reader has the sense of being seriously addressed by a mature scholar, communicating to him the best knowledge of Old Testament times. If sometimes what is said is too brief and sketchy for the beginner, and too elementary for the more advanced student, both, I am sure, will be ready to forgive.

The only real trouble with the book is its ideology, but it is a trouble that keeps intruding at every level. The effort to harmonize "our biblical heritage" with "modern enlightenment" is embarrassingly naive, and so are the odds and ends of theology that crop up at various points. The liberal-idealistic version of the "fall" of man as actually a "rise" to semi-divinity is not really a simple inference from the text of Genesis as Dr. Gordon seems to believe, nor is Old Testament prophetism best understood as a preaching of "morality and social justice." Even apart from theology, exception must be taken to the simple evolutionary scheme of progressive advance from "particularism" to "universalism" that Dr. Gordon seems to take for granted. Finally, and most curiously, while the book does a very fine job in "illuminating" the Old Testament narrative, there is hardly any attempt to assess the historical factuality of this narrative, in whole or in parts. Source, form, and tradition criticism are virtually ignored, and one is sometimes left with the impression of a biblical fundamentalist "proving" the Old Testament from archeology. This is obviously a misleading impression in view of what we know of Dr. Gordon's thinking, but it is an impression which, it seems to me, he has not taken sufficient care to avoid.

These criticisms, however serious, are after all only peripheral. The intelligent student will know how to read Dr. Gordon's work, and if the work is read for what it is it can prove of immense service in the cause of biblical education.—*Will Herberg*, Drew University, Madison, N. J.



The New Jewish History—Book III: From the Discovery of America to Our Own Day. By MAMIE G. GAMORAN. Illustrated by BRUNO FROST. New York: The Union of American Hebrew Congregations, 1957, xii + 371 pages. \$3.00.

This is the concluding volume in a new graded series of Jewish schools published by the Reform Jewish group. The series parallels, in general, the pioneer social studies series by Rabbi Mordecai I. Soloff. First published by the UAHC many years ago the Soloff series, recently revised, has also served as the model for the graded social studies series by Dorothy F. Zeligs and the more recent trilogy *The Jewish People* by Deborah Pessin.

The New Jewish History—Book III is intended for use in the seventh or eighth grade. It is highly readable. It treats fully some topics which are dealt with more briefly by other similar texts. The au-

thor's suggestions for related reading at the end of each chapter would tend to expand the reader's understanding of the historical setting by providing insight into events in other parts of the world which are contemporaneous with those discussed in a particular chapter. The book provides straightforward resource information and historical guidance without the unnecessary encumbrance of the "story within a story" form sometimes employed in such texts.

Based upon several readings of the text and on observation of its use in several Religious School classes the following suggestions are offered for improvement of the text. Teachers may also find them useful. (a) Dates of historical importance and biographical value should be stated consistently. They are often omitted. (b) Quotations from first sources or other resources could be used with profit by pupils if they were more regularly included in the text or at the conclusion of chapters. Libraries are frequently inaccessible or incomplete for the sources used by the author. (c) The use of subtitles would tend to make the book more readable and would highlight the fact that some topics are treated with unusual brevity. (d) The growth and current status of contemporary Jewish religious groups in the United States should be considered more fully. (e) The demographic material provided in the appendixes might well be expanded.

In general, this volume effectively performs the function of a social studies resource text. It does not yield to the temptation of romanticism. It provides more than minimal material and suggests additional materials for the advanced pupil and for the teacher. This text would be a valuable supplement to general social studies materials in church and public schools. It should help students and teachers to view modern history from a rich and worthwhile new perspective.—*Eliezer Krumbine*, University of Chicago, and Education Consultant, Emmanuel Congregation Religious School, Chicago, Illinois.



The Excavations At Qumran. By J. VAN DER PLOEG, O.P. Illustrated. New York: Longmans, Green, 1958, 233 pages. \$4.00.

In the book as in the lecture he teaches best who remembers to give his reader or his listener adequate orientation. This is a characteristic of the book here considered. The average reader for whom this book is intended does not bring much in the way of technical equipment to the Qumran data. He needs some historical, archeological, and even psychological orientation. He gets it here in goodly measure. This is a good introduction to the Dead Sea Scrolls.

The author is a Roman Catholic, a priest of the Dominican Order, at present Professor of Old Testament and Hebrew at the University of Nijmegen in the Netherlands. The book is translated from the Dutch. The story of the discoveries, which is told

in the first chapter, takes on added interest because the author was personally involved in the early history of the scrolls. He affirms that he was the second person consulted by the Syrian Bishop, Mar Athanasius, in the summer of 1947 in Jerusalem.

The historical background or orientation is given in Chapter 2. This is valuable to the reader that he may be in a position better to understand and evaluate what follows. The following chapters describe the Brotherhood and its Prophet (3), the views of the Brotherhood (4), and its organization (5). In these chapters the going is rather tedious. They are a dry cataloguing of beliefs and practices, and suffer from the fact that the author hardly ever quotes from the scrolls, or gives the references to support his statements. His statements thereby lose some of their authority. Chapter 6 (The Library in the Caves) might better have been placed before these chapters, since logic would prefer the identification of documents before analysis of their contents.

As a statement the book is descriptive and evaluative rather than controversial. The author abstains from giving personal views on controverted questions, with the exception of stating a preference for Alexander Jannaeus as "the Wicked Priest." He analyzes soberly the texts employed by Dupont-Sommer and Allegro to link Qumran and Christianity, and shows the lack of foundation for their thesis. The last chapter on Qumran and Christianity is an excellent and concise evaluation of comparisons and contrasts.

The book is marked throughout by sober scholarly judgment and objectivity. The positions taken by the author are shared by better Catholic and non-Catholic scholars writing on the scrolls.—*John J. Daugherity*, Immaculate Conception Seminary, Darlington, New Jersey.



The Reality of the Church. By CLAUDE WELCH. New York: Charles Scribner's Sons, 1958, 254 pages. \$3.95.

Extravagant praise of a book just read is a temptation for most book reviewers, but such laudatory rhetoric can easily overreach itself. When, accordingly, the jacket of Claude Welch's volume paraded the claim that "this book will quickly be recognized as the ablest and most significant discussion of the theme of 'the Church' in current theological literature," this reviewer had his suspicions aroused. But a dip even into the opening chapter on "The Enigma of the Church" found him underscoring the jacket's accolade of praise. Here is a theological *magnus opus* which seminarians throughout the English-speaking world (to mention at least one formidable group of prospective readers) will have to master if they want to keep abreast of our contemporary ecumenical wrestling with the doctrine of the church, though they may soon agree with the author (page 207) that "theology of the church, though necessary, is always dangerous."

Dangerous? Yes, inasmuch as a theology of the church confronts us, from first to last, with the "scandal" of the church — "the contradiction between the unity, catholicity, apostolicity, and holiness which the creed proclaims and the disunity, partiality, and sin which the church embodies" (page 17).

To resolve this paradox, theologians, above all those in the Catholic tradition, have fallen back on the paradox of the incarnation — Christ both human and divine, and the church, consequently, the "extension of the incarnation." In two masterly chapters (III and IV) the author reviews the christological controversies of the early Christian centuries and even criticizes the Fathers (the footnote on page 87 boldly confronting even the *Tome* of Pope Leo) for not going far enough in seeing Christ's divinity manifesting itself precisely in "*the manhood of the Servant*." Thus also in the church, which we live" (page 75). "God's work in the church is all of a piece with the incarnation" (page 81). The mind of Christ can be operative "in the board of trustees met to discuss the care of church property" and "in the legal or commercial or rural language of the congregation."

But — and this is the important *but* of the book — "the church is not itself an incarnation or an extension of the incarnation" (page 81). We are still left with a sinning church on our hands. Christological dogma can serve as analogy for a doctrine of the church, but only as analogy. "To speak of the possibility of sinfulness of all members of the church [a fact which even Rome admits], yet without the church being involved in sin, is simply nonsense in view of the existence of the church as a real community" (page 129). The holy calling of the church — the *convocatio* — is one aspect of its being. But the church is also a *congregatio*, a responding people of God, enmeshed in the sinful history of fallen man. To separate the two is impossible.

Has the author succeeded in clarifying the paradox, or ambiguity, or mystery of the church? This reviewer could echo the remark of a friend who, after reading the volume, confessed: "I shall never dare to speak of the church as the extension of the incarnation again." And yet, on the scene of ecumenical discourse, a great debate on this issue still lies ahead, particularly as Protestant theologians encounter the churches of the East. The very idea of a "sinning church" is anathema to Eastern Orthodoxy. Yet Orthodox theology is not brought onto the stage in Dr. Welch's volume. Is an approach to a doctrine of the church possible which is not enmeshed in the christological paradox? Could this be one which sees the church first of all as a sacrament of the kingdom, the church in history manifesting itself most clearly in the Eucharist? Can a sacrament *sin*? The present reviewer is not competent to play the role of a spokesman for Eastern Orthodoxy, but does venture to suggest that a real dialog between theologians of the Christian

West and the Christian East might still reveal unexplored depths in the "mystery" of the church.

Some of the later chapters in the volume also leave the present reviewer in the mood of asking questions. Is the somewhat truncated role assigned to the Holy Spirit in Dr. Welch's ecclesiology (Chapter VII) quite fair to New Testament witness? He warns us against parcelling out aspects of God's activity among his modes of being. *Opera trinitatis ad extra individua sunt.* The warning can guard us against viewing the work of the Spirit as something apart from or in contrast to Christ—as in *Schwärmerei* of all ages and in modern immanentalism (page 222). But Dr. Welch's fear of Spirit-unitarianism could lead toward a dissolving of the historical uniqueness of the Pentecostal event in a "general" Spirit revelation (page 226). He may be right, but the New Testament is hardly on his side. We meet, in the Gospel of St. John (7:39) such a startling sentence as: "The Holy Ghost was not yet given, because that Jesus was not yet glorified." The gift of the Spirit, as we see it manifested in the life of the early church *was*, in a real sense, limited to those baptised in Christ's name. Bishop Gore's careful summary of the New Testament evidence can still be taken seriously: "If the New Testament does not exclude the idea of the universal operation of the Holy Spirit . . . , it says nothing about it." I may be exaggerating a temptation to disagreement with Dr. Welch's interpretation of the doctrine of the Spirit, since his later exposition of the "manner" of the Spirit's working in the church is very helpful. But even a *magnus opus*—and Dr. Welch's book is clearly such in contemporary theology—ought to leave room for further exploration of the mysteries of Christian faith. Dr. Welch will, no doubt, himself write another book! —*Theodore O. Wedel*, Warthen, College of Preachers, Washington, D. C.

38 38 38

Introduction to Christianity. By PAUL HESSERT. Englewood Cliffs, N. J.: Prentice-Hall, 1958, 383 pages. \$6.35.

Here is another serviceable book derived from the classroom experiences of teaching religion, in this case, specifically, Christianity. As such, the book has the strengths and weaknesses of the groves of academe.

Virtues: First, the publishers have done a most attractive job of printing type and arrangement of chapter headings. The print is large, ample space makes reading easy and inviting, and the frequent chapters make one feel that he does not have to rush and read a large section all at once.

Second, the author has divided his material into these easily readable sections and each leads logically to the next. In addition, there is a summary conclusion at the end of each chapter. These are followed by sample questions and recommended further readings. Thus this book could be used obviously in schools and colleges, but also in laymen's groups and with Sunday School teachers of

the upper grades. However, one should not infer that the book is limited only to school or discussion use for it is just as serviceable to the individual reader.

Third, the author's purpose, stated in his own words, is "to give a wider perspective of the Christian understanding of God and man and their relationship to each other . . . it should make one's concept of Christianity more valid than just personal opinion" (p. 18). In the opinion of this reviewer, the author succeeds very well indeed. All the major doctrines of Christianity are described, not in abstraction, but how they reflect or are derived from the Bible and the Church's experience and with some relevance for our contemporary problems. Thus, he has chapters dealing with faith, science and revelation, the significance of Jesus, the problem of evil and freedom; and the nature of the Church its task in the modern world, etc.

Fourth, the style is clear and readable, the use of words and concept open to any average reader and there are occasional flashes of arresting and pungent sentences such as: "Man's first use of his God-given potentialities is their misuse." (p. 131), and, ". . . original sin refers not so much to the sin of the first man as to the first sin of man." (p. 134).

Fifth, as the author says, the book is not a parade of a lot of different opinions about Christianity or any one of its central affirmations. He does include some varieties, but the author's own position is made clear throughout. Thus the reader knows where the author stands on most issues and that his stand is clearly within the central Biblical-Church stream of Christianity.

Vices: First, alas, the book is too close to the author's classroom lecture notes. Christian doctrines are described but not adequately explained (four short paragraphs on the meaning of history p. 274-5, two pages on "Is the Church Necessary?" —Neither of which deal with any objections, only statements and quotes that the Church *is* necessary p. 285-6.)

Second, the jacket blurb under the title says "A dynamic examination of a living faith." Also, alas, this is not so. It is a stylistically dry description of an ancient faith. There are statements which say that the Christian faith is relevant and living for today, but not enough to show how and why. There are occasional examples (and good ones) from contemporary life, but not enough of them.

Third, the author does fuzz up his own stand in some critical issues such as the Resurrection of Jesus. The reader does not know whether he believes in it or not. Of the Gospel accounts he concludes "The faith of which we speak is not a . . . a certainty that people live on. . . . The faith is rather a trust in God." (p. 203).

Query: What does this mean? Trust in God for what?

Conclusion: the substance for the Christian Faith is here in this book, it is all here beautifully organ-

ized and delineated and described. Therefore it is, we repeat, a serviceable book. But it is the reader who will have to give life to its substance. And one suspects that the author gives life to it when he speaks but not when he writes. — *William A. Spurrier*, Chairman, Dept. of Religion, Wesleyan University, Middletown, Connecticut.

38 38 38

Spiritual Guidance and the Varieties of Character.
By HENRY J. SIMONEAUX. New York: Pageant Press, Inc., 1956, 247 pages. \$5.00.

This book is a pioneering attempt to apply the methods of social science to the psychological side of spiritual direction. A substantially successful attempt. It makes one look for further research in this extremely important field.

It is a detailed report on a questionnaire given to a group of more than five hundred Catholic seminarians of a particular religious community, scattered through eight different countries. The purpose was first to divide the subjects into separate character groups and then to study as closely as possible their reactions, as groups, to the various aspects of spiritual guidance. The author is careful to establish the scientific validity of the procedures he followed in drawing up the questionnaire, presenting it to the seminarians, and evaluating the results. As a rule, he is laudably objective and judicious in method and approach. Occasionally he slips up and claims too much or goes a little beyond his facts, but that is almost inevitable in a pioneer effort of this sort.

One section of the questionnaire is devoted to the separation of the seminarians into character groups. Here, Father Simoneaux follows closely the system of the French writer LeSenne, as it was worked out by Gaston Berger. He is not altogether satisfied with it, naturally, but finds it the most practical instrument at his disposal. He used a French version for French-speaking students and a carefully controlled English version for those who spoke English. It divided the seminary population into eight groups: Sentimental, Passionate, Phlegmatic, Amorphous, Apathetic, Choleric, Nervous and Sanguine. Obviously, emotional traits weigh heavily in this division, so that one would be inclined to think it a measure of temperament rather than of character, but actually the questionnaire introduces a sufficient number of moral, physical and volitional elements, too.

By far the largest part of the work is devoted to spiritual direction, especially to the whys and wherefores of the questions used, the methods employed in giving the questionnaire and in tabulating and weighing the results. This part of the questionnaire, on spiritual direction, is of course not as satisfying as the section on traits of character. There was almost nothing for the author to go on, and the field itself is difficult to limit and analyze. And as the author tells us, he was constantly being offered constructive criticism by his associates in

I F

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the work, and afterwards by the very population he was examining. Nevertheless the work is most interesting, most praiseworthy and his findings are immensely suggestive. This is especially true of the chapter which applies the findings of the questionnaire to each type of character examined. Experienced directors would probably find it more rewarding than any of the other chapters in the book. — *William Morris*, St. Thomas Seminary, Kenmore, Washington.



Pilgrim Hymnal. Boston: The Pilgrim Press, 1958, 596 pages, 456 hymns. \$2.25 each; \$2.00 for 25 or more copies.

We have been waiting for some denomination to come up with all of the advances in hymnody as found in the various hymnals, and this is it. With only 456 hymns, the editors of this excellent selection have managed to omit only a few worthwhile hymns and they have excluded almost all the poor hymns and tunes.

In terms of religious education, this hymnal is going to serve the worship of both adults and children. It includes many hymns suitable to family worship, including Bland Tucker's "Our Father by whose Name all fatherhood is known." It has a fine section of children's hymns, including the popular "I sing a song of the saints of God," but none of them is childish. It has culled the best of modern hymn writing, such as Russell Bowie's "Lord Christ when first thou cam'st to men," Jan Struther's "Lord of all hopefulness" (set to Slane), and the Irish "Be thou my vision" (also set to Slane). William A. Percy's "They cast their nets in Galilee" is the perfect answer to the peace of mind cult. Abelard's "Alone thou goest forth, O Lord" adds to the richness of Passion Week. There are six Negro spirituals, two Chinese hymns and tunes for children, and other features which round out a sound approach to the words. The genuine old favorites have not been lost in the shuffle.

The tunes are singable but also musical (not always the combination resulting from such effort). There are at least a dozen Welsh tunes and there are over twenty arrangements by Bach, but there are also tunes from many countries as well as those written especially for this book. Some of the experiments in England and in the Episcopal hymnal are accepted here as proved. The great tune, McKee, by Harry Burleigh, is provided as a second tune for Oxenham's "In Christ there is no East or West." Forty hymns have two tunes provided, and each has a different number, which makes announcements less awkward. Most of the new music is in the "Service Music" section.

The worship material, both with music and without, is well chosen, and usually it is traditional. The responsive readings are in the RSV. Using this book, it is possible to have services reflecting historical liturgical patterns or more in-

formal types of worship. The whole book should make members of the new United Church of Christ as happy as it makes this reviewer. — *R.C.M.*



The Children's Choir. By RUTH KREHBIEL JACOBS. Rock Island, Illinois: Augustana Press, 1958, 311 pages. \$4.95.

Within *The Children's Choir* there are suggestions for effective choir organization, youth choir methods, plans for special services, as well as a listing of materials for use with choirs of all ages. In addition to the ideas which have come out of the full and colorful experience of the author, materials have been gleaned from numerous musicians from all over the country engaged in church music in many different denominations making such a compilation of value to the pastor, the minister of music, and to others engaged in other phases of children's work.

Mrs. Jacobs is the founder and president of the Chorister's Guild, an organization which has been instrumental in promoting the work of Children's choirs all over the country through a monthly publication called *The Chorister's Guild Letters*. A thorough description of the purpose of the Guild is described in the beginning of the book. Mrs. Jacobs feels that the most important choir in the multiple-choir program is that of the Primary Choir for it is at this age that good habits are developed. Over 30 pages are devoted to a discussion of methods and materials for this age group.

It becomes apparent to the reader that something has happened to church music in the United States in the last quarter of a century. The term "organist-choirmaster" has given way to "minister of music," for much more is required of this person as he directs a multiple-choir program. In addition to being a good organist and choir director he now becomes a child psychologist, teacher, war strategist, general custodian, entertainer, and ad infinitum. In order to carry out this kind of work which has no limits, there is a need of materials which will be of use for children of every age.

Mrs. Jacobs puts forth the thought that the summer should be used for something creative which will contribute toward the growth of the church musician which will in turn help the choir program in the fall. One such creative endeavor could very well be the thorough study of this book. — *Mary Hornberger*, Community Church, Garden City, N. Y.



Worship and the Modern Child. By JOHN G. WILLIAMS. New York: The Macmillan Company, 1958, x + 214 pages. \$2.50.

In this book for parents, teachers, and the clergy, the author deals comprehensively with worship for the child of the Anglican Church. At the outset he recognizes the close relationship between the Christian cultus and the Christian ethic as he discusses the meaning of Christian worship. In true

worship he rightly insists that God is completely central and "all-pervading" and the sphere of worship is coterminous with the entire universe. Man's idea of God will affect his moral conduct and the sort of worship he offers to God. This necessitates an understanding and acceptance of the whole system of Christian dogma, of revealed truths about God and his activity in the world. Central in Christian worship is the divine society, the church, and especially the sacraments. Each worshiper becomes the "living point at which the power of God can touch and influence the life of the world." The author discusses the training of children in prayer, dealing with children's questions, children in the church, the place of the Sunday School, the parish communion, worship in the day school, and the worship of the adolescent; emphasis is placed on the living experiences of children in the family and in the church community as the bases of growth in worship. It is the adult leading in the worship and actually worshiping that is emphasized. Authentic resources are stressed even though the content seems to be adult. The author rightly rejects sentimental and mediocre materials. He stresses meaning yet maintains that understanding is not essential. At time he seems inconsistent and the reader may well ask whether too much that is beyond the child's understanding may be part of the reason for boredom and finally the neglect of worship in the adolescent years. The role of parents, the meaning of belonging to a community, and the quality of the resources as well as the importance of the theology of the service are important contributions to all who are concerned with the worship of young people. Much more guidance is needed to help leaders of worship services in the church and week-day schools. — *Edna M. Baxter*, Professor of Religious Education, Hartford School of Religious Education.



The Seeking Years. Six Television Plays from the C.B.S.-T.V. Series, "Look Up and Live," edited by JOHN M. GUNN. St. Louis: Bethany Press, 1959, \$1.50.

These plays could be the answer to a youth worker's prayer for a series of stimulating Sunday evening meetings. They can be produced without royalty where no admission is charged, provided that "each participant shall purchase one copy of the volume." This should not be too much of a strain on the budget of the average church, provided all six plays would be used. Actually, they can be "read" just as well as memorized for formal production, with very little loss in effectiveness. They have all been successfully done on T.V., and they are all somewhat inconclusive, begging to be discussed.

The technique employed is roughly the same in each play: there is a narrator who introduces the story or episode from the life of contemporary young people, and he feels free to talk to the audience, to present the characters, to interrupt the ac-

tion, and to interpret what takes place. This makes for great fluidity, and for the revelation of actor-spectator attitudes which sharpen the focus. There is a minimum of preachiness in the plays, although the philosophy, psychology, and theology involved is sometimes oversimplified; but how could it be otherwise? It is up to the leader who uses these dramas to see that they get properly discussed.

The first has to do with a college boy who has an almost uncontrollable compulsion to excel; the second has to do with parents who think they are more "liberal" and "democratic" than they really are. The subsequent dramas present the problems of delinquency, popularity, discrimination, and disillusionment in terms which almost any youngster can grasp. While not great, these plays are good, and I can see a wide use for them in programs of religious education. They should not, however, simply be produced and left at that. They will be educationally effective if they are first presented — as play-readings or performances — and then followed up by free and intelligent discussion. — *Erdman Harris*, Yale Divinity School, and Prospect Hill School for Girls, New Haven, Connecticut.



A Treasury of Christian Teaching. Edited by GEORGE T. EGGLESTON. New York: Harcourt, Brace and Company, 1958, 306 pages. \$3.95.

As a book of source material to add to others on the shelf of teachers of adolescents, this book would certainly be of value. As a guide book in methods of Christian education some quite serious questions about it should be asked.

Mr. Eggleston has found and included in his book some very worth while background data and interesting stories — materials that could only be found through rather extensive reading. Even the end papers of the book have teaching value, and there is a detailed index that points up the persons, places and topics in the volume.

Unfortunately this has been presented as a course plan, and the resulting assumptions cannot be ignored. Undoubtedly the result is not a complete or fair picture of the Eggleston family as teachers — a manner in which the spirit and personality, the enthusiasm and integrity of the teacher plays so large a part. But taken at face value, the book seems to say:

1. It is quite all right for any teacher to go off on a curriculum path of his own, regardless of the curriculum plan of his church.

2. Boys and girls of twelve years of age can be effectively taught by relying almost wholly on extensive and very adult lectures and long, long stories.

3. Any participation on the part of the class can be limited to a very casual and somewhat dull use of their Bibles, occasional and limited discussion, and a "quiz" that is almost wholly concerned with facts covered in the presentation by the teacher, rather than meanings.

4. It is better to reprint sections of the Bible

than to have both teacher and pupils find these passages in their own Bibles.

Characteristic of the sometimes questionable interpretations are the following words from p. 19 "prophets . . . warned the people not to drift away from the rules of God." There is more than a little of a legalistic, moralistic approach to meanings. There is also very little use of the contributions made to our understanding of the Bible by competent modern scholarship. Some of the lengthy quotations from books about the Bible are "dated."

The reference to special giving projects for Thanksgiving and Christmas also seem a bit out of key with our present understanding of meeting ongoing needs, rather than getting a personal satisfaction of the "Lady Bountiful" type.

In summary, a teacher would find a great deal of usable information and enrichment in this book — but neither teacher or parent should consider it a guide in the teaching process. — Dorothy B. Fritz, Secretary, Department of Children's Curriculum, United Presbyterian Church.

BOOK NOTES

Beginnings: Earth, Sky, Life, Death. By SOPHIA LYON FAHS and DOROTHY SPOERL. Boston: Beacon Press, 1958, 217 pages. \$3.95.

Our thirteen year old daughter came home from school with an assignment in science this week.

"We have to draw some pictures of how early men pictured the earth and tell how they thought the world began. I know just what I'm going to use, too," she said, "the *Beginnings* books!"

She was referring to the two books, *Beginnings of Earth and Sky*, by Sophia Fahs and *Beginnings of Life and Death*, by Sophia Fahs and Dorothy Spoerl.

"Wait a minute," I said, "the new edition has just come. The stories have been put together in one volume, with lots of new pictures."

And so together we looked at the handsome new edition. These stories, which we have been enjoying for years in our family, are myths of creation and myths of the beginning of life and death, collected from the world's cultures. Included also are stories from the scientists of the world.

The new edition, besides having a fresh format, one new story, and some revisions in the writing generally, is rich with authentic illustrations. The scientists' stories of beginnings have been brought completely up to date.

When children ask: "How did the first man get made?" "If God made the world, who made God?" "Why do I have to die?" here is a resource to which parents, teachers and the children themselves can turn. This book may help children develop an "awareness of the universality of mankind's religious search." — Edith F. Hunter, Division of Education, Council of Liberal Churches, Boston.

Men of Tomorrow. By EWALD MAND. Philadelphia: The Westminster Press, 1958. \$3.00.

Written by an Estonian refugee Baptist minister in Massachusetts, *Men of Tomorrow* replaces Hulda Niebuhr's *The One Story* as a Faith and Life Curriculum Junior High reader. Spanning Biblical history from Abraham to the writing of the book of Revelation, the author attempts to recapture the living reality of the major events by highlighting key figures in imaginative accounts of their activity in the story of the chosen people. The dramatic short story style, by helping the reader identify with the very human Biblical characters, involves him rather effectively in the stories themselves.

In many places the book should interest the reader in further study of the Bible itself, and at times the author's literary imagination stimulates new interpretations by the reader. Occasionally some might wish for more explicit witness to God's acting in certain events, but usually the writer's theological interpretation comes through adequately, without being "preachy." John Lear's illustrations add considerably to the feeling of authenticity.

In general, this book should interest the pupil in the Biblical story and help him to appreciate more fully the reality of its historical persons and events. Like other Faith and Life reading books, *Men of Tomorrow* will be a valuable addition to the Christian bookshelf for young people. — William Bean Kennedy, Assistant Professor of Christian Education, Union Theological Seminary, Richmond, Virginia.

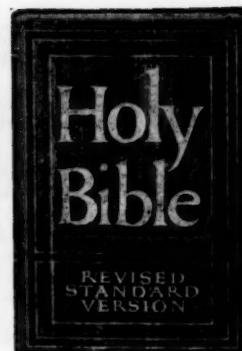
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Out of the Whirlwind. By WILLIAM B. WARD. Richmond, Va.: John Knox, Press, 1958, 123 pages. \$2.50.

The book of Job has had an endless fascination for all kinds of people across the years. In recent years we have had some penetrating new studies of this document from a number of writers and scholars like Samuel Terrien, T. H. Robinson, S. R. Driver, Albion Roy King, Anthony and Miriam Hanson. The author uses the best recent scholarship and recognizes the profound human problems involved in the ancient text. He senses the drama of the book and adequately conveys the excitement of the dialogue of Job with his friends, making an effective re-telling the basis of his treatment. He sees the limitations of Job, a writing that antedated the fullness of God's self-disclosure in Jesus Christ, for Job "far back in the centuries . . . had only a fleeting vision of Him 'who loves us and has freed us from our sins . . .'"

This would make a fine gift book for a friend or relative who is facing monumental problems. It would also be eminently usable in a Bible-study group when Job came up for consideration. — Kendig Brubaker Cully, Professor of Religious Education, Seabury-Western Theological Seminary, Evanston, Ill.

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How to Reach Group Decisions. By LAMBERT J. CASE. St. Louis: Bethany Press, 1958, 64 pages. \$1.00.

How to Build a Church Choir. By CHARLES H. HEATON. St. Louis: Bethany Press, 1958, 63 pages. \$1.00.

How to Conduct Religious Radio Programs. By JAMES E. KIMSEY. St. Louis: Bethany Press, 1958, 63 pages. \$1.00.

The pattern for these inexpensive and practical handbooks is several short chapters to make a comprehensive total.

Each chapter in the book on group decisions is followed by a true-false test. This one strikes the reviewer as particularly good. More and better church work would be done if it would sell to the number of a million.

The Heaton "how to" on a church choir addresses itself to the variety of situations we have in our churches. One likes its opening chapter on purpose. The bibliography is especially good.

James Kimsey has rewritten a B.D. Thesis, but it is not merely technical. This is what the minister would like to have when he considers broadcasting.

If Bethany Press is introducing a continuing series of such small volumes it has begun a useful work well. — *Ralph D. Heim*, Lutheran Theological Seminary, Gettysburg, Pennsylvania.



I Think About Jesus. By KATE SMALLWOOD, Illustrated by ESTHER FRIEND, Chicago: Rand McNally and Company, 1958, Approx. 38 pages. \$1.00.

This book contains brightly colored pictures of small children engaged in a variety of activities. Opposite each picture is a simple text relating it to the words of Jesus. These remarks are not quotations from the Scriptures but are based upon biblical references listed for us by the author. The book indicates in a childlike manner something of Jesus' character, his teaching concerning God and His ethics of brotherly love. The book can be used with children three and older. — *Neely McCarter*, Yale University Divinity School.



The Use of Audio-Visuals in the Church. By OSCAR J. RUMPF. Philadelphia: The Christian Education Press, 1958, 150 pages. \$3.00.

This practical book for church leaders gives a proper emphasis to audio-visuals as an aid to a larger process of teaching and learning and not as a program by themselves. The author, wisely, describes the many forms of audio-visuals to be used in Christian education. These are not limited to pictures but whatever their form they need to be suited to the area of need or study as well as to the age-level. Meaning and understanding can become more valid when the dramatic and the visual accompany learning. Words are rarely ade-

quate to make the unfamiliar, the foreign, and the far away, real and understood. Teachers in the church will find considerable guidance in this compact treatment of so many forms of visualization, and in the varied kinds of equipments and arrangements. In the choice of flat pictures for use in the different grades, one could wish that so many adult pictures listed for children's walls could have been more critically considered in terms of their meaning for these children. Many listed for infants are far more suited to older groups. — *Edna M. Baxter*, Professor of Religious Education, Hartford School of Religious Education.



The Challenge of Children, by Cooperative Parents' Group of Palisades Pre-School Division and Mothers' and Children's Educational Foundation, Inc. New York: Whiteside, Inc. and William Morrow and Company, 1957. 191 pp. \$3.75.

Creative purposeful living is the keynote of "Challenge of Children," written by ten parents associated with the Mothers' and Children's Foundation. The developmental tasks of parenthood are set forth clearly with a deep spiritual undergirding. Children will have a heritage of happiness, peace, freedom, and enrichment of life's inner resources if parents accept this challenging guidance.

The importance of the home environment is stressed in developing the child's sense of responsibility as well as his character. The meaning of parental love emphasizes the needs of the growing child but does not cater to his wants. There is militant rejection of today's senseless conformity, measuring values by material possessions which bred delinquency. These parents believe "Character reflects the strength of the soul. When it is broken, we break the peace of our conscience and the health of our heart."

It is encouraging to read these parents' discoveries of the highest spiritual values in life as they fulfill their role in "guidance of the child's interest and effort to new undertakings." *Insight into freedom* clarifies the ways in which to release the child's inmost capabilities and potentials so that he can become a self-governed free man. The reader will be convinced through these parents that "a sense of unity, of common purpose, a sense of sharing and usefulness begins in the family experiences very early in the child's life."

The greatest instrument parents have to counteract effectively the destructive influences on their children, of present-day advertising, publicity, and questionable publications, is the child's own mind, trained in clear, questioning, logical thinking.

Courage alive recognizes the need to develop the child's strength to meet life and its problems with intelligence and courage. The chapters of this book grew out of a workshop experience of ten parents who cooperatively shared their insights and understanding of such aspects of life as freedom and slavery, peace and hostility, preventive and mental health, responsibility and character. — *Dorothea K. Wolcott*, Professor of Christian Education, Findlay College, Findlay, Ohio.

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